

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

Jackson, Miss., January 7, 1937

NEW SERIES
VOLUME XXXIX, No. 1

Who's Who and What's What

Students of Eastern Theological Seminary recently sent \$103.48 to help a seminary in India which is in financial straits.

From the secrecy with which meetings between the Pope's representative and President Roosevelt were held, it is believed that an effort is being made to have the Pope's ambassador recognized by this government. This is strengthened by the well known desire and policy of the Vatican, and by reliable news agencies in Rome. There are millions of Protestants in this country to whom such a suggestion is anathema, and they deserve to be heard.

Press dispatches a few days ago carried an appeal from the people who have urged the repeal of the eighteenth amendment, to the prohibition and temperance forces of the nation to join them in a crusade against bootlegging and the crimes caused by bootlegging. These are the birds who prophesied that repeal would stop bootlegging. And now they are asking that those who opposed repeal will join them in suppressing bootlegging. Why? In order that the profits of the business may go to these people who voted for repeal and are now in the liquor business. Please pull our chestnuts out of the fire.

At a meeting of the Executive Committee of the Southern Baptist Convention in Nashville in December a committee was appointed on "Preservation of Baptist History," consisting of the following: J. H. Chapman, Alabama; Mrs. C. R. Maxwell, Arizona; O. J. Wade, Arkansas; Rufus W. Weaver, District of Columbia; C. M. Brittain, Florida; B. D. Ragsdale, Georgia; W. O. Carver, Kentucky, Chairman; I. E. Lee, Illinois; W. W. Hamilton, Louisiana; J. T. Watts, Maryland; P. I. Lipsey, Mississippi; H. I. Hester, Missouri; Julian Atwood, New Mexico; G. W. Paschal, North Carolina; E. C. Routh, Oklahoma; W. C. Allen, South Carolina; E. P. Alldredge, Tennessee; W. W. Barnes, Texas; and Garnett Rayland, Virginia.

We had the privilege of looking over a copy of the Shanghai Weekly and of the booklet gotten out by "The University of Shanghai" which celebrated in November its thirtieth year of service in this great mission field. These were sent by Miss Juanita Byrd who is one of the teachers in the University. In these is set forth something of the history and ideals of the school, a word from the founders, administrators and friends. The pictures are attractive and informing. Originally most of the teachers were American Baptist missionaries, but now the majority of the faculty as well as the president are Chinese who have been trained for the work and have proved administrative and teaching ability. Southern and Northern Baptists cooperate in the maintenance of the school and all have pride in its accomplishments and hope for its increased usefulness.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

It is said that more homes were built in Jackson in 1936 than in any other Southern city.

In the twenty-one years of Dr. Millard A. Jenkins' pastorate in Abilene, Texas, the Lord has added 6,782 to the church.

Gaston Avenue Church, Dallas, Texas, made a Christmas offering amounting to about \$4,000 to the Buckner Orphans Home.

First Church, Texarkana, Texas, gave a royal welcome to Pastor M. T. Andrews who has returned from his visit to China where he attended the centennial of Baptist work in that country.

Of the original \$3,000,000 investment in their colleges Mississippi Baptists have paid off all but 17 per cent. The Five Thousand Club will pay the remaining 17 per cent, 81.1 per cent of which has already been assured.—Fr. E. Skilton.

Rev. R. A. Eddleman, supply pastor at Port Gibson, and one of the members of the church have agreed to give enough to put the Baptist Record into two-thirds of the homes in the church. We are grateful and the investment is sure to be fruitful.

Missionary E. Stanley Jones still urges union of all the denominations in America, each denomination retaining its name with the union tag attached, for example "The Baptist Branch of the Church of Christ in America." You will recall what Abraham Lincoln said about calling a dog's tail a leg!

Vol. I, No. 1 of Progress Enterprise comes to our desk. Mr. G. H. Alford, editor, well known for his interest in farmers. In this first issue high ideals are set forth and helpful information given. The paper is published at Progress, Pike County, a fine country community. We wish its promoters abundant success.

It is said that for several years the teachers in the Southwestern Seminary have received only half their promised salaries, but they have worked on sacrificially. Recently a movement was begun among friends to raise a special fund of \$40,000 annually for this purpose. It has already been mentioned in the Record that the Sunday School Board recently contributed \$10,000. The Executive Board of Texas gave \$15,000, and the Tarrant and Dallas County Associations gave an additional \$5,000.

Dr. J. G. Chastain and Dr. F. J. Chastain of Lexington, honored our office with a visit a few days ago. They were here to see Prof. J. G. Chastain, superintendent of Jackson schools, who is seriously ill, and about whom his friends and family are exceedingly anxious. Dr. Chastain has been preaching recently in New Orleans to the Spanish speaking people. Like the palm tree he brings forth fruit in old age. He plans to spend the winter in Lexington where he assists his son in the pastorate, and the summer in West Virginia where a son-in-law preaches.

Every once in so often the discussion comes up as to whether it is the duty of every man in the church to be willing to lead in public prayer. It is well in this connection to read what Paul writes to Timothy: "I desire therefore that the men pray in every place." This seems to indicate that the obligation is on all men. It ought also to be remembered that "men" here means men as distinguished from women, which implies that women are not included in this obligation to lead in public prayer. Immediately following this injunction to men, Paul tells the women how they are expected to deport themselves in the places of worship. If we accept the Bible as the word of God, we had better do what it says.

Somebody could write an interesting and enlightening article on "The Bulls and the Bears in Religion." We've got 'em.

December receipts for missions in Mississippi were much in advance of the same month a year ago. Read Dr. Gunter's assuring statement.

The Baptist and Reflector which sometime ago reduced the subscription price of the paper, now goes back to the old price of \$2.00 a year; and it is worth it.

Last Sunday First Church, New Orleans, celebrated the eleventh anniversary of the pastor, Dr. Jno. A. Huff. These people hold him in high and deserved esteem.

Tennessee Baptists will have a debt paying campaign and a club plan, employing a man to push that feature of the work just as we have decided to do in Mississippi.

Evangelist Bryan Simmons was in the Baptist Hospital several days last week, but returned to Laurel at the weekend, having escaped an operation at least for the present. You may be a fellow helper to the truth by praying for his work.

A review in the Baptist and Reflector of the book "The Answer By Fire," by Dr. E. K. Cox, says, "Here is the best thing we have read this year." Our Mississippi folks who fail to read this book will miss a great fountain of inspiration.

Forest Church has twenty young people attending various colleges. Twelve of them were present when the church observed college student night. These young people were also entertained one evening during the holidays in the home of Pastor and Mrs. A. B. Wood.

In Philadelphia, Penn., a group of Christian people have formed a corporation for publishing a weekly news magazine that will give the news with Christian interpretation, by men who see the world from the Christian point of view. It is not a church magazine but a news magazine something like "Time," to be controlled by Christian principles. Good speed to them.

From Tuskegee Institute we learn that there were nine persons lynched in 1936, much fewer than any year for several years. Six of these were in the hands of the law. Thirty-five lynchings were prevented by officers. All the victims of lynching in 1936 were negroes. They occurred two in Arkansas, one in Florida, five in Georgia and one in Mississippi.

Prof. J. G. Chastain, superintendent of the city schools in Jackson passed away last Saturday morning, after several months of sickness. He was a son of Dr. J. G. Chastain and brother of Dr. F. J. Chastain of Lexington. He also has two sisters living. He was born in Mexico where his father was a missionary, and educated at Mississippi College. He was a member of First Baptist Church in Jackson, and has been active in religious as well as educational work.

The editor of the Record regrets exceedingly his inability to meet the editorial fraternity of the Southern Baptist Convention this week in St. Petersburg, Fla., but wishes for those in attendance great joy and stimulus by this fellowship. Dr. D. M. Gardner, pastor of First Church, St. Petersburg, has arranged for the entertainment of these scribes at their annual winter conference, and St. Petersburg is an ideal place to meet. Our Circulation manager, Rev. A. L. Goodrich, plans to be present and will enjoy it for us both.

Sparks and Splinters

Rev. Walton Moore goes from Waynesborough, Ga., to be assistant superintendent of mission work in Cuba Feb. 1.

Dr. W. H. Faust has been elected Secretary of the Department of Evangelism for Georgia Baptists, to begin in the early spring.

Those desiring a copy of the Convention annual may secure same by writing Dr. R. B. Gunter, Baptist Building, Jackson, Miss. Kindly enclose 6c for postage.—Secy. Walton E. Lee.

Prof. E. O. Sellers is back at his post at the Baptist Bible Institute after spending the holidays with his daughter and grandchildren in Chicago. On Sunday he preached for Dr. H. W. Virgin at North Shore Church.

State officers on a recent Sunday arrested forty-eight in and near Little Rock, Ark., for liquor law violation. That's one of the states which "solved" the liquor question by putting the state into the business of selling it.

Pastor J. W. Middleton and his wife went to Kentucky to spend the holidays with Mrs. Middleton's mother and sister. They are highly esteemed in Clinton, where he ministers to a large congregation. During his absence Dr. W. T. Lowrey conducted the prayer meeting and the editor preached on Sunday morning.

The papers have told us much recently about the death of Arthur Brisbane, who was called the highest paid editor in America. Mr. Brisbane's column was widely published; how widely read it is not possible to say. He was a propagandist rather than an editor. That is the reason he was hired by the Hearst organization which has various schemes to put over. Mr. Brisbane was plainly partisan in his selection of news and his interpretation of events. He never lost sight of objects he wanted to advocate or of the people he wished to criticize. Mr. Hearst would not have employed him if he had been otherwise. He did all he could to justify the Italians in their murderous assaults on Ethiopia, and never failed to find fault with the British. He was a man who served well the causes he espoused.

Most of our readers have seen the accounts in the daily papers of the death of Dr. M. D. Jeffries who for the past eighteen years has been spiritual counselor to the patients and attendants in the Baptist Hospital in Memphis. Dr. Jeffries was a genuinely good man, and the ministry of a good man is beyond value in this present evil world. He was born and reared in Virginia; studied and practiced medicine, but early gave up a promising medical career for the ministry to which he felt God had called him. He was pastor in several different Southern States. Then came to his final and beautiful ministry in the Hospital in Memphis. We knew him well and loved him for his beautiful spirit. He has been in failing health for some months, and finally yielded up his spirit, and went home to glory. Dr. Jeffries had also served successfully as college president.

The Laurel Leader-Call gives an excellent account of the dedication service at West Laurel Church, Sunday, and well may it do so for the cause and the people are worthy of all consideration and praise. Pictures are given of the new church building, of the present pastor, Rev. A. B. Pierce, of Rev. Bryan Simmons, who was pastor when the building was erected, and who preached the dedication sermon. Pictures are given also of Dr. W. W. Hamilton who spoke in the afternoon and of Deacon Harry T. Smallwood, chairman of the building and finance committees. A history of the church is given with a list of former pastors including R. B. Gunter, H. R. Holcomb, R. R. Jones, W. H. Thompson and W. E. Hellen. The building was completed several years ago, but only recently was the indebtedness removed. The church has a great past and a greater future. Rev. O. D. Bowen was moderator when the church was organized, J. L. Low assisting.

That Samaritan woman who had had five husbands must have been a Hollywood star.

Dr. D. M. Ramsey has resigned the pastorate at Pelzer, S. C., and will make his home in Greenville.

Pastor Jack Bridges of Zebulon, Ga., visited his folks in Mississippi during the holidays. Wish he could come back to stay.

First Church, Springfield, Mo., has an invested building fund to which voluntary offerings are made from time to time. It has now reached \$75,000.

Nearly 500 deaths by "accident" during Christmas holidays, a large number of them victims of liquor, for which all who favor its sale are responsible before God.

The attorney general in Iowa has ruled that wearing a sectarian garb, as is done by nuns, in public schools is unlawful, because it is a sectarian influence.

Brookhaven First Church will finance their program for 1937 through the Sunday school, that is the envelopes of all who attend Sunday school will be taken up at that hour.

Dr. J. W. Cammack raises the question: "Has any one heard of the funeral of a college that died because it held on to the name of the denomination that gave it birth and nourished it?"

One of our young Mississippians, Edwin Hewlett, is pastor of Seven Hills Church, Owensboro, Ky. He preached in a recent meeting and 33 were added to the church, twenty by baptism. The church is making good progress.

Baptist pastors in St. Louis recently had Dr. R. Q. Leavell, the Home Board Evangelist, with them in a conference in which they proposed a city-wide evangelistic campaign for Oct. 31 to Nov. 13, subject to the approval of the churches.

Rev. C. C. Kiser, Jr., student in the Louisville Seminary, was recently married to Miss Sylvia Barnes, St. Matthews, Ky. The groom is a son of Rev. C. C. Kiser of Quitman, Ga., some years ago pastor in Mississippi at Aberdeen and Lexington.

The Alabama Baptist Convention appointed a committee of fifteen to cooperate with other interested groups in the interest of temperance education and legislation. The Mississippi Convention did not continue the committee which has done this kind of work in the past.

C. W. Knight, Jr., was ordained by the church at Harrodsburg, Ky., in December. He is a son of the former pastor there, who went to Kentucky from the pastorate at Corinth, Miss. Another son is also a ministerial student. The grandfather of these men was a Baptist preacher in Kemper and Noxubee County, Mississippi.

We believe that most churches which are without pastors, and their pulpit committees honestly seek the guidance of the Spirit of God in their efforts to secure a pastor. But occasionally an unspiritual committee seems to have the matter in hand and if the Lord gets in He will have to do it over their protest.

The Central Mississippi Preachers' Conference meets at First Church, Jackson, Jan. 11 at 9:30 a. m., concluding at 12:30. After the Devotional by Rev. Joe Canzoneri there will be three outlines of Topical Sermons by W. R. Rogers, G. O. Parker and B. L. McKee; then three outlines of Textual Sermons by T. W. Talkington, L. E. McGowen and Theo. Whitfield; then three outlines of Expository Sermons by J. W. Middleton, A. W. Wood and L. W. Ferrell; each fifteen minutes in length. Forty-five minutes will be given to criticism and general discussion; and fifteen minutes to business.

The Baptist Times, of London, England, prints the following, "We learn from a usually well-informed source that one of the rebel generals states that their program includes the expulsion from Spain of Jews and Freemasons, of foreign missionaries, evangelists and colporteurs, and the confiscation of the property of evangelical Christians. A raid by Government officers on the headquarters of the Fascists in one town disclosed a list of names of some hundreds marked down for deaths should the rebels capture the town. The list included one of the finest Spanish evangelical preachers."

West Carroll Parish in Louisiana recently voted liquor out by a two to one majority. The state is wet.

First Church, Vicksburg, is planning an Educational Building to take the place of the temporary rooms now in use.

"Mother Berry" of Blue Mountain and her daughter Miss Clara Etta gladdened their friends in Clinton by a Christmas visit.

"If other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at Jacob's well."—Ex.

The church at Hammond, La., protested against the resignation of E. D. Elliott and offered to increase his salary by \$800.00. He decided to stay with them but declined the increase in salary.

Rev. W. W. Izzard visited friends in Mississippi during the holidays. He has recently stood the examination for the doctors degree at the Louisville Seminary, and is preaching full time to churches in Shelby County, Kentucky.

Pastor A. E. Pardue has begun his work at Magnolia and finds the people in a fine spirit for work, for which he expresses appreciation of brother F. K. Horton who has gone to Columbia.

There is said to be one licensed liquor or beer retail dealer in the United States for every 250 people and that means men and women and children. All in the interest of temperance, you know.

One week we read that Southern Baptists have sold their school property in Las Vegas, N. M., to the Catholics. The next week we read that a train load of Catholic priests and nuns came from Mexico to Las Vegas. Baptists every now and then suffer the amputation of an arm or leg. It is time for us to cry mightily to God.

Lady Astor, Britain's fearless member of Parliament, recently on a visit to the United States said that one of the things which amused her was to find in the United States that prohibition had been repealed "in the hope of driving out the bootlegger. They said they only wanted light drinks," she went on. "As a matter of fact, 60 per cent of all liquor is still sold by bootleggers. And as for light drinks—what they are selling legally is whiskey and gin. They are going to have such a drink question there in five years as they have never seen before."—Watchman-Examiner.

Death has deprived the world of many good men recently. Among those who will be missed most is Will Dockery who passed away last week in a hospital in Baltimore. He was born in DeSoto County in 1865, son of Major Tom Dockery who was one of Mississippi's great citizens. It was our pleasure to know him when we were students at the University of Mississippi, and we have followed his useful career with great interest and joy. He made his home in the Delta in early manhood and by thrift and good business judgment he built up a considerable fortune by farming and dealing in cotton. He has always sought to use his money to good purpose. He was a long time member of the board of trustees of the Baptist Hospital in Memphis, to which he gave freely of his time and means. The nurses' home at the hospital is his gift, named for his wife. Dockery Hall at the Woman's College at Hattiesburg is his gift. He and former president Johnson were good friends and members of the same fraternity at Ole Miss. His life has been a benediction and his memory is a gracious heritage.

THANK YOU

Because it takes so much space we cannot longer publish names of new subscribers. However, we shall try to give the names of those sending in clubs of subscribers.

Rev. W. I. Allen, McComb; Rev. W. B. Phipps, McCall Creek; Mrs. M. S. Stoddard, Hamilton; Rev. G. D. Weatherall, Route 5, Ackerman; Rev. J. D. Ray, Starkville; and R. M. Sumrall, Sumrall.

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

HOME BOARD DEBT REDUCED QUARTER MILLION SINCE 1933

The debt of the Home Mission Board has been reduced \$245,756.08 since the beginning of the Hundred Thousand Club in 1933, according to reports of the debts of the various agencies made at the annual meeting of the Executive Committee of the Southern Baptist Convention.

This payment of approximately a quarter of a million dollars on debt, more than was paid by any other agency except the Foreign Mission Board, has reduced the liabilities of the Home Mission Board to \$1,537,466.87. In eight years the obligations of the Board have been reduced over \$800,000.

Receipts from the Hundred Thousand Club have amounted to \$122,000, or approximately half of the total paid by the Board on debts since 1933. Thus through Hundred Thousand Club receipts the Home Mission Board has been able to double its debt payments.

Annual income to the Board each year from the club has averaged around \$35,000, all of which has been applied each year on the principal of the Board's debt, thus saving a large amount of interest, totaling altogether approximately \$15,000.

Last year, through receipts from the Hundred Thousand Club and increased offerings to the Cooperative Program, the Home Mission Board paid over \$100,000 on the principal of its debts, more than had been paid any year since 1929.

NO DEBTS INCURRED IN FOUR YEARS ON CURRENT OPERATIONS

For four years the Home Mission Board has operated strictly on a cash basis, without incurring one dollar of indebtedness for current operations, thus demonstrating by actual operations that mission work can be carried on without making debts, and proving that when all obligations have been paid the Home Mission Board will continue its work without involving the denomination in debt.

By operating within its budget every year since the inauguration of the Hundred Thousand Club, the Board has been able to apply an appreciable amount on its debt each year, meet all current obligations without incurring further debts, and maintain an aggressive and steadily increasing mission work.

Not only has the Board lived within its budget, but the budget itself has been based on such a conservative estimate of anticipated receipts that every year there has been a surplus available to apply on debt reduction in addition to funds received from the Hundred Thousand Club.

Even with the emphasis by the entire denomination on debt payment, and the unusual stress on the Home Mission Board because of its obligations—the largest of any convention agency—a study of the last annual financial report shows that the largest item of expenditure was for mission work, amounting to 35.5% of total disbursements.

Frugality in administration expenses, in miscellaneous expenditures, and in publicity and printing, amounting in each case to only a fraction over three per cent, has made possible this large percentage for missions.

The percentages of expenditures, according to the last annual report, was as follows:

Missions	35.5%
Administration	3.3%
Publicity and Printing	3.5%
Miscellaneous	3.9%
Denominational Charges	4.5%
Principal of Debts	18%
Interest	31.1%

MISSION WORK DOUBLED BY PHENOMENAL INCREASE ON HOME FIELDS

A phenomenal increase in mission work, even

while adhering strictly to a policy of debt reduction, has doubled the missionary personnel of the Home Mission Board since 1933, as is revealed by reports of the Board's activities.

During the time that the Board has paid \$245,756.08 on the principal of its debt, the number of missionaries has been so increased that there are now more workers on home mission fields in the direct employ of the Home Mission Board than at any time since 1920.

The Home Mission Board now has a force of 318 missionaries and workers on the various fields in the homeland, in Cuba, and in Panama, all of whom are active in the work except for only four who have been retired. In 1933 the total was 160.

This marvelous increase in work has been possible in spite of a fixed mission budget, which, through an agreement with the Board's creditors, remains the same each year, and which has strictly governed mission expenditures.

Three sources of income have made possible this expansion of work, namely, designated gifts, the Annie W. Armstrong offering, and income from the Bottoms Trust Fund. Funds received from these sources are not affected by the agreement with the creditors. Thus, from these sources, the Board has increased its mission work while at the same time steadily reducing the debt.

"DEBTLESS DENOMINATION IN DECADE" AIM OF EXECUTIVE COMMITTEE

When the Executive Committee of the Southern Baptist Convention met in annual session recently a thrilling plan of debt reduction for the entire denomination was adopted. Dr. Louie D. Newton, Georgia member of the committee, writing in *The Christian Index*, states the plan thus:

"The committee adopted the plan of looking to our centennial session in 1945 with all debts, Southwide, state and local, paid—a debt-free denomination within a decade! That, to be sure, has no reference to the debt which Paul tells us we shall ever owe—the debt of making Christ known—but it does mean that we can pay our creditors every penny we owe them as Baptists and come to the centennial with the thrill of having fully discharged these obligations."

Dr. J. E. Dillard coined this slogan in his speech to the committee, "A debtless denomination in a decade!"

Such a plan, thrilling even in contemplation, is indeed challenging. After one hundred years of glorious conquest, in evangelism, in missions, in church building, in kingdom enterprises of far-reaching significance, it would be a shame for the denomination to approach the centennial still debt-ridden, wallowing in the quagmire of unmet obligations.

The Home Mission Board, largest debtor of the Convention, would most gladly see such a possibility realized, but it can be done only by increased debt paying funds. Last year, the best since 1929, the Home Mission Board paid a little more than \$100,000, and at this record rate it would require fifteen years to pay the balance.

The Board anxiously anticipates increased receipts from the Hundred Thousand Club and from other sources so that it may meet its entire obligation by 1945.

FOREIGN BOARD MEMBER OFFERS PLAN FOR HOME BOARD DEBT

In a recent district association workers' conference a state member of the Foreign Mission Board made an interesting and unselfish proposal concerning the debts of the Home Mission Board.

"It is about time," he said, "for the denomination to do something really worthwhile to help pay the tremendous debt of the Home Mission Board. The Foreign Mission Board has made

rapid strides in reducing its debts, and the obligations of other agencies are not so pressing, but the Home Mission Board is still struggling under a crushing debt. I think we should make a special offering to pay the entire debt of the Home Mission Board, or at least a large part of it."

This statement, coming from a member of the Foreign Mission Board, is significant, and reflects a spirit of unusual unselfishness. It shows that the desire of Baptists generally, even of those who, because of close association with one agency, might have cause to manifest favoritism, is that all boards share in debt paying funds according to the ratio of their debts.

A step in that direction was taken by the Executive Committee of the Southern Baptist Convention when in recent annual session the allocation of Hundred Thousand Club receipts to the Home Mission Board—whose debt of \$1,537,466.87 represents 39.1% of the total Southwide indebtedness—was increased from 26% to 29.5%.

1937 WHAT?

1936 has been a good year with the Baptist Record. Over Mississippi there is arising a new loyalty to Mississippi Baptists' "OWN" paper. Pastors in many cases are finding that where the Record is read there is a loyalty to the denominational program that is not usual otherwise. They find it easier to line-up their people behind the work. The subscription list has shown a substantial and pleasing growth.

For 1937 we are aiming at 10,000 circulation. But in setting this aim, we realize that it can only be accomplished by the aid of the following classes: pastors, W. M. U. literature chairmen, and interested Baptists. At least nine out of every ten churches in the state could have at least one-half the families of their churches reading the Record if one of the persons indicated above would make are have made a personal canvass of their churches.

But, say some, "We just don't have time." The preacher that waits to have time will be waiting when Gabriel blows his trumpet. Every pastor who is really on the job always has more to do than he can do. But we have noticed over the state that great numbers of pastors as well as W. M. U. literature chairmen and interested Baptists do find time. And in taking time to push the Record, they find many tasks which formerly took more time now takes less.

As 1937 begins, we make this earnest plea to every pastor, W. M. U. literature chairman, some Baptist in every church to take it upon themselves to see that a Record campaign is put on in their church. It will pay. It will help the work, the church, the people, the pastor, the organizations, increase attendance, contributions and tone up the church in general. Those who have tried it testify to these facts. TRY IT.

We can have 10,000 subscribers by the end of 1937 but only if we can enlist enough of the classes mentioned above.

And, remember, no one man can cover the whole state of Mississippi. It would require one person 28 years to do so. That would be too long between visits. Our only hope is in arousing those who have not yet been aroused.

FOLKS, we are counting on you.

A. L. Goodrich, Circulation Manager.
"Ask the folks and they'll subscribe."

Centennial Edition

We still have on hand some copies of the centennial edition. One copy costs ten cents or two copies for fifteen. Order now before the supply is exhausted. No others can be supplied after that time.

Dr. O. N. Harrington of Brookhaven was appointed chairman of the Citizens' Committee to secure signatures to a petition for an election in Lincoln County, seeking to banish the sale of beer and wine from the county. The petition will soon be ready for the board of supervisors who will order the election when twenty per cent of the voters have signed.

EDITORIALS

WITNESS OF JESUS REJECTED OR RECEIVED

In the last paragraph in the third chapter of John where Jesus is spoken of as "Above all" in his origin and in the character of his witnessing, or testimony, there is a short passage which has the appearance of a parenthesis; the words which speak of the rejection of his witness and those which speak of the exceptional few who received his witness. They are not a necessary part of the other verses, but they are an infection of John's feeling awakened in him when he spoke of the witness of Jesus. He had said that Jesus was from heaven and so above all; that he bore witness of what he had seen and heard. And then John declares his own sorrowful disappointment that men received not the witness of Jesus: "No man receiveth his witness." This fact pierced his heart like an arrow, and brought this exclamation of pain.

It is the cry which echoes the voice of all the prophets, who pleaded with and preached to men in vain. "All day long have I stretched forth my hand to a disobedient and gainsaying people," Is. 65:2; Rom. 10:21. Recall the words of Stephen, "which of the prophets did not your fathers persecute?" Acts 7:52. Hear again the heart-broken cry of Jesus, "O Jerusalem, Jerusalem, how oft would I have gathered your children together as a hen doth her brood under her wings, but ye would not." The plaintive note of Jeremiah runs through the message of all the prophets. And Isaiah's fifty-third chapter is still the outstanding gospel message in the Old Testament. And are we not hearing today the cry of pastors and evangelists about the turning away of the people from God. No man has ever preached the gospel effectively who did not do it with a broken heart. The multitudes are still outside the kingdom of God, and the vast majority of the human race is still without faith in the Son of God.

But there is another note sounded here, and that is the note of assurance and conviction: "He that hath received his witness hath set his seal to his, that God is true." The multitudes may not have accepted his message, but wherever there has been one who has heard and received the testimony of Jesus concerning heavenly things, the answer of peace, of certainty, of assurance, of satisfaction in his own soul is more decisive than all the clamor of unbelief. The world may refuse to accept him, and declare against him, but the man who has put the word of Jesus to the test has in his own soul an answer that puts to silence all his own questioning and doubts, and negatives all the clamor of denial by the world.

There is no certainty in any matter of religion outside of the witness of Jesus Christ. Men will debate the simplest, and profoundest questions of our religion apart from Christ: the very existence of God, the truth of the Bible, the reality and immortality of the soul, the question of hell or heaven, the actuality of the hereafter, what is righteousness, whether it is worth striving for. All the promises of God hang unsupported in space, unverified in experience; all the witness of the prophets who went before him is unverified, apart from Christ. All the longings and aspirations of men's souls remain vague and unverified apart from Jesus Christ. Even over the holy scriptures and over the faces of those who read them there remains a veil until one turns to the Lord Jesus. But all our questionings are set at rest when we accept his testimony. All our yearnings and hopes find fulfillment when we receive his witness. The darkness of our hearts is made light when we open the windows toward him. When the afflicted woman reached her hand to touch the hem of his garment she felt within her the healing power.

But this scripture goes further than the personal inward consciousness of the truth of God,

that God is true. It tells us that he who has accepted the witness of Jesus "hath set his seal to this." He himself publicly attests the fact that God is true. It is of course necessary for him to find it out for himself. But it does not end with that. He now is in position to attest the truth before others. He does not simply say to others in so many words that he has found the witness of Jesus to be true, and God a reality in his own soul. This is true. But something more and better is true, his own transformed life becomes an irrefutable evidence of the truth of God and the value of the gospel. Changed nature and changed conduct are the outward seal which he has officially as a representative of Jesus Christ put upon the witness of Christ.

FORGETTING THE THINGS BEHIND

This writer never went fox hunting, coon hunting, possum hunting, deer hunting, turkey hunting, nor much of any other kind. There may be some who read this who think we have missed about all there is in life. But that's where you missed it. We have learned a lot from what other folks have done, without running through the brush and mud to learn it. Among the things we have learned is that the dog which catches the rabbit must go the way the rabbit went and not back track. You will never catch anything but a cold trail going the way the game came from. Now that parable doesn't need any explaining.

There was said to be a famous fumbler in a football field who won quite a reputation of a sort, and lost a good game by getting the ball and heading for the wrong goal. He won the game for the opposing team. We had better make up our minds to go in the right direction, and that means forward. There are a few people in the work of the kingdom who are too much like little Eph the colored boy who wore his "galluses" crossed behind and before. It confused his mother so much that she finally yelled to him: "Uncross them galluses in front; I can't tell whether you're gwine er comin'."

Baptists in Mississippi, and Baptists everywhere had better make up their minds that they will have their faces to the front; that the future will claim our time and engage our attention. If we have been blessed in the past; if we have achieved anything worthwhile, let us be grateful to God, but let us not take time out to congratulate ourselves or to coddle one another. If we have made mistakes and have had our share of failures, there is no need to sit down now and cry over spilled milk. We have got plenty to do, and there was never a time when we could be more assured of the favor of God upon those who undertake the doing of it. We can't look one way and travel the other way.

The world never needed our service more than it does today. The opportunities for good were never so great as they are today. Now is our salvation nearer than when we first believed. Let us put on the armor of light. Faith, hope and love abide. God "is able to do exceeding abundantly above all that we ask or think."

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit."

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar—
Who follows in His train.

HAIL TO THE WORKERS
Frank E. Skilton
General Chairman 5,000 Club

Before abdicating the chairmanship of the Five Thousand Club, which I must do in order to return to my first love, Blue Mountain College, I should be remiss in the common grace of Christian courtesy if I failed to express my deep appreciation of the splendid spirit of sacrificial service of the chairmen, workers, pastors, and people who have made the present results possible. It has been a duty, a privilege, and a delight to work with such an inspiring group. I cannot for lack of space comment upon the excel-

lent faith and works of every chairman and worker, who rendered loyal service.

The district chairmen, brethren C. J. Olander, F. O. Martin, John W. Cook, R. A. Morris, Roy M. Lewis, D. L. Hill, A. L. Goodrich, J. W. Fagan, and R. L. Smith; and the W. M. U. district chairmen, Mesdames Webb Brame, J. A. Anderson, Rice Pressgrove, T. S. Smith, H. L. Rhodes, H. F. Broach, E. C. Fishel, and I. L. Toler, have done real, and in some instances, heart-breaking work in covering their respective districts, traveling several times back and forth over the counties composing the districts in their efforts to secure the right men and women to serve as association chairmen.

Mrs. J. A. Anderson of Belzoni served not only as W. M. U. chairman for District two, but also beginning in January, 1936, as general W. M. U. chairman. Miss Mary D. Yarbrough worked with Mrs. Anderson as W. M. U. director. President Lawrence T. Lowrey also released Miss Bettie Pate Gurney, assistant librarian of the college, who served splendidly in the Jackson office of the Five Thousand Club.

With few exceptions every association chairman and every W. M. U. association chairman rendered the kind of service that God would approve.

Five hundred ten workers secured from one to eighty club memberships each.

I desire to turn all records over to brother C. Z. Holland, who has been elected to follow through the Five Thousand Club and who is eminently fitted for the purpose, by the middle of January; but, before doing so, I hope we will be able to give him five thousand memberships to follow through instead of four thousand one hundred.

I know of several workers personally who have in hand from one to nine club memberships that have not been sent in to Dr. Gunter or reported. They are holding them until they get their ten. I am satisfied there are many others like these. I am going to urge that these workers, and all others, who have even one membership that has not been sent in to send it in as soon as they read this article.

On Tuesday, January 12, I plan to send to Dr. Lipsey for publication in THE BAPTIST RECORD the names to go on the Five Thousand Club Honor Rolls. These names will include workers who have secured from one to eighty memberships. Honor Roll No. 1 will include workers securing from ten to eighty memberships; Honor Roll No. 2 will include workers securing from five to nine memberships each; Honor Roll No. 3 will include workers securing from one to four memberships each. We want these rolls to be as complete as possible, so I am urging every worker to send in immediately the memberships he has secured to date.

May I urge workers to observe the following consecutive steps:

1. Immediately send to Dr. Gunter any club memberships you may have secured and have on hand.

2. Get as many additional memberships as possible and mail them to Dr. Gunter not later than January 10.

3. If you have not sent in your own club membership do so at once.

Let us present Mississippi Baptists and the Lord's work in Mississippi with a real Christmas present, and that is the greatest conflagration in the history of Mississippi Baptists, the great Baptist bond bonfire. Let us start the New Year off right.

Morton Church increased the salary of Pastor C. O. Estes for the new year.

Brethren who insist that their hearers must take the word of the Lord and not the word of men, should be careful that they are not simply substituting their word for somebody else's word.

On Tuesday of this week the N. E. Miss. Pastors' Conference met at Camp Creek Church. On the program were brethren Kyle, West, Cooper, Wilson, Richardson, Rogers, Wright, Measells, Kirkland and Hilbun. The Epistle to the Philippians was studied.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

DECEMBER 1936 RECEIPTS

The receipts for the Cooperative Program for December of last year amounted to \$9,950.28. For December 1936 the Cooperative Program receipts amounted to \$6,310.18, or an increase for last year over the previous year of \$3,640.00. This is an increase of a little more than 50%.

The designated gifts for December 1936 amounted to \$14,986.63. For the previous year they were \$11,954.20, or an increase of 3,032.43.

The total increase of December 1936 receipts over those of the same month 1935 is \$6,672.53.

It would be glorious if December percentage of gain should be realized through every month of 1937. This would mean that our total receipts for this year would be \$300,000.00 as against \$200,000.00 of last year, or for receipts of the State Board and Baptist institutions of the State it would mean approximately \$370,000.00 for the year 1937. Suppose we make it \$400,000.00 for this year. That sum would be reasonable for \$250,000.00 white Baptists.

IN GOOD STANDING

The Baptist Convention Board on the 31st of December turned over to W. P. Bridges, real estate firm, all affairs pertaining to the Baptist building. The taxes on the building were paid on that date. All rents had been collected through December 1st with the exception of \$14.00. A check was sent to the Woman's College for the last quarter's rent on the building, according to the agreement of three years previous. The Convention Board has met all of its obligations and has fulfilled all of its promises. It has also rented space in the Baptist building for the year 1937 with all of its offices on the second floor. This includes the Convention Board Headquarters, Sunday School and B. T. U. Departments, Baptist Record, W. M. U. office and the Promotional Secretary's office. The Promotional Secretary began his work January 1st, and will address all of his time and energy to the completion of the Five Thousand Club.

During the year 1936, as previously stated, the Baptist Education Commission effected a settlement with the Merchants Bank & Trust Company, in liquidation, for the note of \$25,400.00 with approximately three years of interest, and by so doing saved the balance of the Orphanage account for the institution. In effecting this settlement it was necessary for the Education Commission to borrow \$15,000.00. By the first of December 1936 this note had been reduced to \$6,000.00. The Commission had also reduced notes at Hattiesburg banks amounting to \$10,000.00, which were given some three or four years ago for Woman's College supplement, to \$7,000.00. A little before the middle of December a loan of \$13,000.00 was secured from a Jackson bank at a 5% rate of interest. With this sum the \$6,000.00 balance in Jackson and the \$7,000.00 balance in Hattiesburg were paid off, thus bringing the total bank obligations down to \$13,000.00, whereas about a year ago they were listed at \$35,000.00. More than this, the \$13,000.00 note recently given has been reduced to \$11,000.00. As soon as this amount can be paid off, which will be within a short time, the obligations of the Convention will consist of bonded indebtedness alone, amounting to \$503,200.00.

BONDS OFFERED FOR SALE

Within a few days the Baptist Education Commission will offer for sale \$100,000.00 worth of refunding bonds, which bonds will mature in 1947. With the proceeds of the sale of these bonds, past due obligations will be retired. The amount of the indebtedness is not being increased by issuing these bonds, but the sale of them

will result in catching up with past due obligations. In addition to this, with the success of the Five Thousand Club (which is now going on to the fifth thousand) and the percentage derived from the Cooperative Program, the outstanding obligations can be met year by year.

There should be some degree of encouragement to our people from realizing that the bonded obligations of the Convention have been reduced since the close of 1932 by at least \$105,000.00, \$92,000.00 of which are Education Commission obligations. In addition to this, the bank indebtedness has been reduced by approximately \$25,000.00.

A real, genuine, determined, wholehearted effort on the part of our people during the year 1937 will show much larger annual gain in reducing the indebtedness than has been made in eight years. The spirit of progress is in the air, and if it permeates all of our church work we may well expect to come to the close of '37 with our feet planted firmly nearer the shore.

A HISTORIC CRISIS IN BRITAIN

By Dr. J. H. Rushbrooke

I venture to write a few lines for the Baptist press of America, and may be pardoned for writing on this occasion not so much from my accustomed standpoint as General Secretary of the Baptist World Alliance as from the standpoint of a British citizen who has lived through a unique crisis.

Happily the tumult has died down well before Christmas, and the life of our country is resuming its normal course, deepened (I verily believe) and even enriched by the experience of the comparatively brief though severe trial through which the nation has passed.

The shock to our people was terrific, and it was intensified by the silence which by common consent had been preserved by our newspapers for several months. Indeed, I learned of impending trouble only through an American magazine a very few days before the spate of publicity burst upon the land. The restraint of our press and the discretion of men who were acquainted with at least some of the facts may fairly be set to the credit of our people, but the effect of publicity when it did come was almost stunning.

I have no intention of recalling the details of a story which has now reached the ends of the earth. What made it so extremely painful was the high regard which Edward VIII enjoyed, the real services that he had rendered in many directions as Prince of Wales and as King, and his manifest kindness of heart and sympathy with the suffering and unfortunate. His popularity was in fact unique. The idea of parting with him was at the outset so repugnant to many thousands of the people that there were spontaneous public demonstrations in his favor. But the weight of the facts soon began to tell, and the judgment which the country reached within a few days was fairly represented by the practical unanimity of the House of Commons.

Two points should be made clear, and they cannot be too emphatically stated.

The first is that the status of the lady as a "commoner" had nothing to do with the verdict to which the country steadily moved as the story was unfolded. It is simply untrue that an issue of "aristocracy versus democracy" had arisen, though in some limited mischief-making circles an attempt was made to color the facts in that sense.

The second point is that the American origin of the lady was equally irrelevant. Indeed, I would not hesitate to say that, other things being equal, an American bride would have received an exceptionally warm welcome.

The truth is, as the Prime Minister made clear in one of the simplest and most convincing speeches ever delivered in Parliament, that the British monarchy has during the last century come to hold a unique place in the thought and life of the people of the land. "The King reigns but does not rule" is a well-understood constitutional principle here. It does not signify that

the occupant of the throne counts for nothing. The monarch is in another familiar phrase "the fount of honor," and the tradition of three generations during the last hundred years has developed in the minds of the British people a conception of the throne as a guardian and representative of the nobler standards in private and public life. No personal popularity could avert the peril to the throne itself if its occupant came to be the center of strife and debate in the homeland or in the overseas Dominions. It became therefore the clear duty of the ministers entrusted with the responsibility of advising the King to set before him the gravity of the position created by his declared intention to contract a marriage under such conditions that he himself could not propose that his consort should be Queen. The issue became political, because it was in the first instance fundamentally moral. Frankly, it shocked the Christian conscience, and it involved a repudiation of standards that (in spite of post-war lapses and materialism) are still generally accepted in Britain. It is not the case that the "ecclesiastics" made King Edward's position impossible. With the Archbishops stood the masses of the Free Church people. How Baptists felt scarcely needs to be said. In the United Kingdom they have stood solidly and firmly for the higher standards. I know them throughout the whole of the Dominions, as well as in India, Burma, and the Colonies, and on the basis of that close knowledge I ventured to send on his birthday a telegram of loyal greeting to the new King George VI, not on behalf of the Baptist World Alliance—that would have been presumption—but on behalf of "the members of the Baptist communion throughout the British Commonwealth overseas." The reply from the King's private secretary read:

"I am commanded to convey to you and all who joined in your message their Majesties sincere thanks for their loyal assurances and good wishes on the King's birthday."

I do not think that American Baptists will have misunderstood the position in Britain, but perhaps they will permit one who knows them, and to whom they have always extended a generous confidence, to describe the inwardness of the experiences through which he and his countrymen have lately passed. The new king has significantly taken the title of King George VI, and the people see in him the worthy son of his father.

So much in regard to events that have profoundly moved us all. Their effects will long endure, and I think their moral and spiritual warnings will not be unheeded.

The Richland Church in Rankin County has called Rev. D. H. Barnhill of Pelahatchie for one-fourth time. This takes up his time with Rankin churches.

The Annual Convention of the National Anti-Saloon League will be held at St. Petersburg, Fla., Feb. 28-March 3. The program of work for the year will be formulated.

Dr. C. E. Maddry, Secretary of the Foreign Mission Board, will speak at Gainesville, Fla., Sunday morning, January 10, and can be heard over WRUF, 830 kilocycles, probably at 10:00 a. m. central time.

The churches of Newton joined in a service at the Methodist Church on Sunday night to honor Rev. C. Z. Holland who retires as pastor of the Baptist Church to become Associate Secretary of the Baptist Convention Board of Jackson.

Elsewhere we give an account of the service in First Church, Grenada, honoring former Pastor W. E. Farr who was brought in on a cot and spoke a few words of cheer to his friends. Dr. Provine, former president of Mississippi College, was present and spoke appropriate words; as did also Prof. John Rundle, superintendent of the city schools; messages came from other churches where Dr. Farr had been pastor. Talks were made by Dr. Avent, and Mr. H. J. Ray. W. E. Farr, Jr., sang a solo. There were hundreds of old friends present and all were deeply impressed with the service.

THE NATIONAL PREACHING MISSION An Experience and An Interpretation M. E. Dodd

The primacy of preaching is prominent throughout the New Testament. There is the preaching of the cross which to some is foolishness but which to believers is the power of God and the wisdom of God. Then, there is the preaching of the Kingdom or rather the good news concerning the Kingdom, which Jesus said should be preached to all the world before the end should come.

Nearly two years ago a group of ministers were seized with the conviction that the greatest need of our country was the recovery of religion and that the way to get forward toward this recovery was by a program of preaching on a national scale that would arrest the attention and call forth the cooperation of leaders and people in all the areas of our life and thought.

The Federal Council of Churches of Christ in America undertook the sponsorship of such a program and assigned the task to Dr. Jesse M. Bader, Executive Secretary of their Department of Evangelism. His first thought was that the movement should overflow the bounds of even the Federal Council and become the united voice of all the Protestant and evangelical forces of the nation. He, therefore, invited ministers of the denominations which are not organically related to the Federal Council, notable among them being, Lutherans, Episcopalians and Southern Baptists, to participate in the preaching mission.

The preparation for the mission was carried on for eighteen months. Every detail as to places, personnel, programs, propaganda, etc., were carefully and thoroughly worked out.

The places covered were twenty-seven cities of the country beginning with Albany, New York, on September 13, and ending at New York City on December 10.

The personnel consisted of from fifteen to twenty-five preachers in each place. Only two of these, Dr. Bader and E. Stanley Jones, made every city. Other ministers made from two cities, as in my case, to fourteen, as in the case of Dr. Truett. Thus, some one hundred ministers, representing all the major Protestant and evangelic denominations of the country had part in this National Preaching Mission. Dr. Bader emphasized over and over that the personnel was chosen, not because of any "starring" ability but for the freshness, integrity and vitality of their personal message.

The purpose of the mission was variously stated, but which summed up amounted to the following:

Not to promote any cause however good, not to project any new enterprise, but to preach, to teach so as:

1. To fill up the fissures and strengthen the foundations of Christian faith;
2. To revive the drooping spirits of God's ministers and give them new courage and consecration;
3. To recapture evangelism from the queer, semi-queer and commercialized and restore it as a normal function of the church;
4. To return religion to its proper place in the national life by a correct interpretation of the so-called personal gospel and social gospel as in fact one gospel founded upon personal regeneration and made effective in every walk of life.

The program of the Mission was to remain in each city for four days and while there conduct services as follows: 1. Mass meetings in largest central auditoriums; 2. Sectional services, in various parts of city; 3. Meetings for (1) ministers, (2) women; 4. Noonday luncheons for (1) club women; 5. Six seminars; 6. Youth conferences; 7. Services for (1) high schools, (2) colleges; (3) universities; 8. Radio; 9. Extension services and 10. Open air evangelistic services to nearby cities. One hundred and two was the average number of services conducted in each city.

The performance record of the mission was high and noble. Aggregate attendance ran from

40,000 to 97,000 in each city. Ministers in attendance averaged from 400 to 1,200. No effort was made to tabulate statistics on either decisions for Christ or reconsecrations.

I had the privilege of participating in the mission in our National Capital, and in Raleigh, N. C. I had speaking assignments in a high school, on the radio, at sectional meetings, at ministers' meetings, in seminars and at a mass meeting. Thus I saw the work from the platform. I attended every service possible when not preaching. Thus I saw the work from the pew.

I record it as one of the greatest experiences of my life both as an opportunity to render service and as a chance to get personal help.

It was most inspiring to see the largest halls in every city packed out and others clamoring to get in. It was most inspiring to hear the world's greatest preachers sound out clear, clarion calls to the gospel of God's grace in His Son Jesus Christ, as Dr. Truett, and the gospel of the Kingdom as by E. Stanley Jones.

I feel more encouraged about our Christian faith and practice in America than for many years.

The four day preaching missions in the large cities were followed by two day missions in contiguous territory, sixty-five of them near Kansas City for example.

The churches (114 in Washington, 400 in Chicago) in many cities followed up with eight day preaching missions conducted by their pastors.

O, that preaching missions—just preaching, preaching, preaching, might be carried on, local, city-wide, county-wide, state-wide, nation-wide, world-wide, until every nation, tribe, family and individual should hear of Christ our Lord and should be brought to face and answer the question, "What then shall I do with Jesus who is called the Christ?"

THE NATIONAL PREACHING MISSION B. Locke Davis

Having had the privilege of attending the sessions of the National Preaching Mission in Chicago last month, I am glad to respond to the editor's invitation to submit a report.

The four-day meeting in Chicago was one of similar programs conducted under the auspices of the Federal Council of Churches in twenty-five cities throughout the country. The personnel of the group included Dr. George W. Truett, Dr. E. Stanley Jones, Bishop Robert Nelson Spencer, Dr. Lyon Harold Hough, Miss Muriel Lester, founder and director of Kingsley Hall, London, and several other world-famed religious leaders. Dr. Ivan Lee Holt was chairman.

The central meetings in the large auditorium of the Chicago Temple—the skyscraper building of the First Methodist Church—were designed primarily for ministers. Most of the several thousand religious leaders present at all general sessions were preachers, representing all evangelical denominations, white and black. Incidentally, I found that I did not feel at all scandalized over the presence, in all general meetings and conferences, of a large number of Negro preachers.

In the afternoon there were several seminars on various subjects. I attended the one conducted by Dr. John McDowell on "Christianity and Social Problems," which helped me to get a clearer understanding of our Christian responsibility in relation to challenging problems of our present social order. At night there were several simultaneous meetings in churches in various sections of the city.

It was expected that the preachers would follow the four-day sessions with eight-day meetings in their own churches, and most of the churches in the Chicago territory carried out this program.

The purpose of the National Preaching Mission, as set forth by Chairman Holt, was threefold: First, to seek to reclaim for religion the place of respect and influence it used to have in the community life; second, to undertake to change certain currents in our contemporary American life which unchanged would sweep us

to destruction; third, to seek to make God real, vitally real, to human beings. It was hoped that the Preaching Mission would help to usher in another nation-wide spiritual revival, comparable to the awakenings at the beginning and near the middle of the last century. I believe this effort has really proved a stimulus in the direction of the spiritual revival which many of us have believed to be imminent. I personally came away feeling that I had been strengthened with enlarged vision as a preacher, and wishing that all my brethren in Mississippi could have shared the inspiration of these meetings.

It is not possible, in the brief space at my disposal, to give a report of all the messages, nor even to give a comprehensive report of any one of them. Each member of the group had his distinctive contribution to make. The two outstanding speakers, in my mind, were Dr. Truett and Dr. Jones. Dr. Truett stressed the necessity for individual regeneration as the prerequisite to the solution of other problems, and his messages were surcharged with the evangelistic spirit. Said he: "The first and supreme business of every preacher and every Christian is to win souls to the salvation and service of Christ. There are not two or three gospels. There is one. Doctrine without duty is a tree without any fruit, and a tree without fruit is a tree without roots." Dr. Truett appealed to the preachers to be alertly watchful against wrong habits and wrong motives that would make them less than their best as ambassadors of Christ, such as: idleness; professionalism; impatience; love of ease; sensational, shallow preaching; neglect of the great themes of the Bible; cowardice.

Dr. E. Stanley Jones, while recognizing the necessity for individual regeneration, emphasized the vital need for the intelligent and cooperative application of Christian principles to the solution of social and economic problems. His first message was on the subject, "The Preacher and Victorious Living." He said that the hindrances to victorious living are in two great places—the individual will and the social order. "Not to recognize the hindrances to victorious living in the social order is to blind ourselves to one-half of our problem. . . . If there is such a thing as an evil soul there is also such a thing as an evil system. Shall we rescue drunkards and leave untouched the liquor traffic? Shall we rescue individual slaves and leave untouched the slave traffic? Shall we pick up the derelicts of a ruthless competitive order and give them doles and handouts, or shall we build into the social order the justice and the love of God that shall function from a new order? Obviously, we have to do both. . . .

"Suppose a boy goes out of a Christian home and goes into business. After a few months he turns to his father, and though in the home he has been taught cooperation, he says, 'Father, this is different. You taught us in the home to cooperate and to think in terms of the weaker and to share with the weaker what we had. You are now making us think only in terms of success, only in terms of getting hold of all we can possibly get hold of regardless of everything else.' And the father sadly replies, 'Yes, son, this is different.' The whole basis of our economic order is fundamentally wrong and we have to change it. We must take the spirit of the Christian home and project it straight into the economic life, straight into the social life, straight into the political life—in other words, project the Kingdom of God, which is a society for mutual aid.

"Oh, you say, 'but if you change the individual that will happen.' I wish I could be sure it would. That is only a half truth, for the social order is not made up of the individuals now living. The social order is made up of inherited attitudes which come down from generation to generation, embodied in laws, customs, institutions, and exist in large measure independent of the individuals now living. In order to change that social order . . . we must bring together changed individuals into corporate action in a wide scale frontal attack on those existing evils through legislation, which is the only method

that we have of expressing the corporate will, and embodying love as justice into the social order, and ridding the order of things that are now central and fundamental in that order. In other words, I want the gospel to function at the heart of the social order as well as at the heart of the individual. Until we do, I do not think we are really putting the gospel to work.

"Having said that, I go on to say that many of the hindrances are in your will and mine. . . . The victorious life is the life of Christ reigning victoriously in every portion of our being and in every one of our relationships. . . . The question arises: 'Does conversion bring this?' In part measure it does. It is the beginning of the victorious life, but only the beginning. Conversion is a very fundamental change in life. There is a rapid climb out of the old life, the emergence of a new type of being as different from the old life, different from the ordinary man, as the ordinary man is different from the animal. I believe every man needs conversion."

The Christian Century magazine found fault with the effort in Chicago because of a lack of emphasis upon church unity, but rejoices in an editorial in the current issue over what it feels to be a great stride in that direction as revealed in the report of the Preaching Mission before the recent biennial meeting of the Federal Council of Churches of Christ in America, at Asbury Park, N. J. However, the editorial finds its chief encouragement in the words of Chairman Holt, whose convictions along that line were also clearly expressed at Chicago. It is true that, aside from statements of the chairman, there was nothing at Chicago that indicated a trend toward Protestant union in this country, an objective to which we Southern Baptists must stand opposed under present conditions. But the whole meeting did breathe the spirit of Christian unity, by which all true Christians are able to work together with regard to the convictions which we hold in common concerning the will of our one Lord.

HONORING DR. FARR

A beautiful and most sacred service was held in the First Baptist Church of Grenada last Sunday morning in honor of Dr. W. E. Farr, former pastor at Grenada. A large congregation, made up for the most part of friends of former years, stood and cheered as they rolled brother Farr into the church and placed him upon the pulpit. He was unable to sit up but reclining smiled his appreciation to the crowd. After singing Jesus Calls Us, the congregation was led in prayer by C. E. Patch, pastor of the church, who then turned the service over to Mr. J. B. Perry, Sr., who was chairman of the deacons during the pastorate of Dr. Farr. W. E. Farr, Jr., then sang a beautiful solo, accompanied on the organ by Miss Ruth Kirk. Then Dr. Farr brought a five minute heart-searching message to the congregation, challenging them to praise the Lord at all times, and then he prayed the blessings of God upon the people, after which the four men picked up him and his bed and took him back to the hospital, while softly the organist played Blest Be the Tie that Binds.

Dr. Provine of Mississippi College spoke of brother Farr's work for the college. Mr. Trussle brought words of love and commendation from Itta Bena. A resolution was read from the church at Prentiss. Mr. Lily Spoke for Goodman words of love and admiration. Prof. John Rundle spoke for the Grenada Masons. Dr. J. K. Avent told of brother Farr's work in building the Hospital in Grenada. Mr. Henry Ray spoke of brother Farr's work in Grenada, and then spoke of him as a real friend.

Mr. and Mrs. O. R. Lilly united with the church by letter. Mrs. Lilly was converted under the preaching of Dr. Farr and he baptized her.

Mrs. Farr and the four children were present and were greeted warmly by many friends. Truly they will never be forgotten in Grenada.

C. E. Patch

HELP THE OLD MINISTERS, NOW!

By E. P. Alldredge, Secretary of Survey, Statistics and Information, Baptist S. S. Board
Nashville, Tennessee

An awful shame rests upon Southern Baptists at this time, because of the way we are treating the old veterans of the cross. Many of them have given everything they had for Christ and His gospel; whereas we are now handing back to them the pitiable sum, the shameful dole, of a little more than \$6 per month! But this shame in no way rests upon our splendid Relief and Annuity Board at Dallas, which is giving to these old ministers all that Southern Baptists send in for this cause and then adding a considerable sum out of the Board's earnings in order to bring up these monthly payments to their present beggarly level of \$6 per month! Does any one believe that there is any sort of excuse for such a shameful situation among Southern Baptists?

But a deeper shame will rest upon all of us unless we speedily rise up and change this condition, change it while our old ministers are still living and while they are in actual need. For to know that our old ministers are being left in neglect, to suffer for food and clothing and shelter and, worse still, to know that they are being left to feel that they are no longer loved and appreciated—this is truly heartbreaking! But to understand all this, and then to deliberately go on and do nothing about it, adopt no constructive program to remedy this terrible situation—this is worst of all!

Happily, two blessed movements have been launched in recent months which, if speedily adopted by all our people, will relieve this great need and do away with this terrible shame, in one twelve months!

First, our devoted women of the Texas W. M. U. (God bless them for their compassionate hearts!) have adopted a special "Day of Prayer for Pioneer Baptist Ministers," in which they propose to meet together all over the state, recount the deeds of the heroic men and women who laid the foundations of Baptist life and work in that great state, pray for these old veterans of the cross and their families and then make a special love-offering to be sent to the Relief and Annuity Board for their immediate needs. If the W. M. U.'s of all the states would join immediately with the Texas women in observing such a special day of prayer and love-offering for the relief of our old ministers once each year, it would go very far toward wiping out this shameful situation for all time to come.

In the meantime, a second great movement, equally worthy and blessed from every standpoint, has been launched in some of our churches—and should be speedily adopted in all our churches.

The plan is that some one of the fellowship offerings, made by most all our churches at the close of each observance of the Lord's Supper, as agreed upon by the church in conference, should go to swell the old minister's relief fund. That is to say, if the church observes the Lord's Supper monthly, let the fellowship offering taken at the close of the service in some one month in the year be counted as holy and set aside and sent into the Baptist State headquarters for old ministers relief in that state. If the church observes the Lord's Supper only once each quarter, then let some one quarter's fellowship offering be set aside for old ministers' relief and immediately sent into headquarters. Now, what church could not set aside one fellowship offering for the old ministers in 1937 and each year thereafter?

Already it has been demonstrated that if each state W. M. U. of the South should adopt and observe this special "Day of Prayer for Pioneer Baptist Ministers" and make love-offerings comparable to that of our Texas women; and if even one-half of our Baptist churches would set aside one fellowship offering each year for this cause, and make the amount of the offering worthy of the cause, the Relief and Annuity Board would speedily be able to double and treble, if not

quadruple, the monthly payments given to all our old ministers, many of whom are now, practically speaking, objects of charity in their respective communities.

I appeal, therefore, to the good women of the South, and I appeal to our devoted pastors: Let us not wait longer, but early in the good year of 1937, let us rise up together and put away the stain and shame of Southern Baptist neglect of our old ministers!

—BR—

A NEW YEAR'S GREETING

From the President and General Secretary of the Baptist World Alliance

—O—

To our fellow Baptists throughout the world. Dear brothers and sisters:

In the deepest and most inward sense we wish you all a happy New Year. May it be a season of growing love and peace and power, sustained by the living Spirit of our Lord Jesus Christ!

Our hearts are filled with joy and gratitude to God as we recall our fellowship with you in many lands, and the evidences of faith and zeal that crowded upon us as we met many thousands of our Oriental fellow-believers. Our Lord has mightily acknowledged the witness of our people in the Orient, in Africa, in South America, in Continental Europe, and elsewhere. Vast are the opportunities open to us if we abide in Him "without whom we can do nothing."

We are facing times of stern testing. Avowed atheism has become aggressive, and in some lands religion is assailed as "dope." As Christians and citizens we must seek to confound such assaults by the quality of our life and service. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Materialism abounds, and its subtle taint appears even in the churches of Jesus Christ. It can be met only by the sacrificial spirit of Him who taught that "a man's life consisteth not in the abundance of the things that he possesseth."

Christian moral standards, and even elementary decencies, are ridiculed; they can be vindicated only by the dedicated life which carries the evidence of its own worth and through which the Holy Spirit "will convince the world of sin."

The peril of war is grave, and it is for the servants of the Prince of Peace to pray and labor for the removal of the political and social and economic causes of ill will, and above all the winning of men and women the world over to Him, the fruit of whose Spirit is peace.

Religious liberty is imperilled in many regions of the earth. We are thankful that the Baptist World Alliance has by its intervention enlarged freedom in some lands, and preserved it in others. But we must be prepared to meet a serious and growing menace to the doctrine which is among the most distinctive and precious elements of our Baptist heritage.

"He must reign till He hath put all enemies under His feet." There is the firm foundation of our confidence. Rooted and grounded in Him, let us all—the millions who are banded together in the Baptist faith and order—resolve to confront the multiple challenges of our time with a renewed and deepened consecration. We must pray more earnestly; we have not exhausted the "unsearchable riches of God." Must we not believe that He who in the course of a century has multiplied our numbers twenty-three times over, making the Baptist communion the largest Free Church fellowship on earth, wills that the churches He has called into being shall play a worthy part in the extension of His Kingdom? The opportunities are boundless; may 1937 find us by His grace faithful to our high calling!

Yours in the love and service of Jesus Christ,

GEORGE W. TRUETT,

President, B. W. A.

J. H. RUSHBROOKE,

General Secretary.

Baptist World Alliance Office,

London, W. C. I.

1st Dec. 1936.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.
Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

"Why pause beside this door:
Thy year, O God, how shall we enter in."

Bible Study Theme for 1937: "The Holy Spirit in Missions."

The Topic for January: Foregleams of the Spirit.

We have received a complimentary copy of "The Rebirth of a Nation" by Jacob Gartenhaus, price 75c and 40c.

You who have studied Palestinian Tapestries and have read much of the daily happenings in Palestine, will want to read this book. Miss Willie Jean Stewart gives a very splendid review of the book in the January Royal Service.

MISSION STUDY January, February, March The Negro in America

Textbooks:

W. M. S.—

"A Preface to Racial Understanding," Johnson.

"The Story of the American Negro," Brown.

Y. W. A.—

"Twelve Negro Americans," Jenness.

R. A. and G. A.—

"The Upward Climb," Haskin.

Sunbeams—

"The Family Goes Traveling," Brown.

Supplementary Material:

Leaflets from Home Mission Board.

Scrapbooks of current articles and pictures of achievement and development of the Negro in the South.

Material and information gathered from leaders in local communities.

Mrs. J. H. Nutt, State W. M. S. Chm.

ON THE NAVAJO RESERVATION AT THANKSGIVING

By Miss Pearle Bourne

Associate W.M.U. Young People's Secretary

It was my privilege to visit at Thanksgiving time the work of Rev. and Mrs. R. A. Pryor, missionaries of the Home Mission Board on the Navajo Reservation. The missionaries had planned a Thanksgiving dinner for the Indians, consisting of pinto beans, potatoes, stewed beef and white bread. Around ninety came down from the hogans on the mesa.

I was impressed with their actual hunger. Some little junior boys ate not only their serving of food but as many as eight slices of bread without stopping.

I was impressed with their utter confidence in Mr. Pryor. The afternoon before Thanksgiving day we went up on the mesa, and they eyed us (Miss Inlow and me) with great suspicion, but as soon as Mr. Pryor got out of the car and they saw that we were with him their whole attitude changed. They received us warmly.

Mr. Pryor has won his way into the hogans and into the confidence of many families by his simple ministry of healing. He is not a M.D., but he uses the practical knowledge, the common sense, and the tenderness toward mankind which Christ has put in his heart. He furnishes his own supplies as well as the gas and car for his frequent trips up on the mesa.

On Thanksgiving I saw him feed the crowd. Then he held a brief religious service in which two accepted Christ. Following this he gave out some clothes which had been sent by interested friends. After that I saw him take his satchel of medical supplies into a little mud hogan which he uses as a place to dispense medicines. Into

YOUNG PEOPLE'S COLUMN THE NEW YEAR

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God,
Each day, a precious pearl to you is given
That you must string upon the silver thread of life.

Once strung can never be unthreaded but stays

An undying record of your faith and skill.
Each golden, minute link you then must weld into the chain of hours

That is no stronger than its weakest link.
Into your hands is given all the wealth and power

To make your life just what you will.

I give to you, free and unstinted, twelve glorious months

Of soothing rain and sunshine golden;
The days for work and rest, and nights for peaceful slumber.

All that I have I give with love unspoken.

All that I ask—you keep the faith unbroken!

—J. D. Templeton.

My New Year's wish for you is that your "chain of days" may be rich and full of those things money cannot buy, contentment, peace, knowledge of work well done and happiness.

New—

(1) Leaflet on "P's and Q's" for the W. M. U. Young People's Director. A most helpful leaflet prepared for us by our efficient Southwide Secretary.

(2) Stewardship Helps:

(a) Leaflet on "Plans for Education of our Young People."

(b) Leaflet — "Ask Me Another About Tithing" (for Junior R. A.'s and G. A.'s)

(c) Leaflet — "Stewardship Education Plans for Sunbeams."

(d) Stewardship Pledge Cards for Young People in organizational colors.

(3) Leaflet on "Y. W. A. Councils" (for city organizations).

All of the above may be secured free from W. M. U. Headquarters, Box 530, Jackson.

that hogan came many with infected hands, ankles, tonsils, and so forth.

I saw Mr. Pryor, kneeling in the dirt, unmindful of his "Sunday" suit, bandaging up the hands and ankles of little Indian children. I saw him pick up the very greatly diminished supplies and put them carefully back into his satchel, and I thought of Jesus feeding the hungry, preaching to the poor, clothing the naked, healing the sick, and I knew that Mr. Pryor could claim the joy of "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

In the late afternoon we drove down by the new government school which is now under construction. It is an enormous project. In close proximity some religious body will be privileged to establish work at this strategic center from which all Navajo life will be affected. Mr. Pryor has put in a bid for Baptists. If the request is granted by the government, Baptists will have the "right of way" religiously. In order to meet this opportunity a simple building is needed. Mr. Pryor believes that with an appropriation

of \$1,000 the building could be erected, for labor in that valley is very cheap. This seems to be a door thrown wide open to Baptists. God give us the faith to enter!

The next feature of importance is the Christmas plans. Mr. Pryor hoped to bring a bit of Christmas to each hogan on the mesa—through Christmas gifts for a tree. Some will never come down from the mesa, so he plans to take Christmas to the hogans, thus having a contact with many more than he otherwise could have. As I watched him work and saw him plan, it seemed to me that he was doing the work of three or four persons. God grant that in the near future we may send at least a couple to work with him.

To my own dear friends and the friends of this mission:

My heart's sincerest greetings:

The privileges and joys of genuine friendship are beyond all price valuable. And when each not only has Christ for a friend but is also His friend, the relation of friend to friend becomes the more unspeakable tender and gracious.

Because in addition to your many connections with the cause of our Lord you have had a heart relationship to this work, a veritable partnership in it my heart feels specially led to send you my sincerest greetings. Without you and others like you this work would have utterly failed from its very beginning. Your prayers and your faithful cooperation have made it to succeed to the great joy of hundreds and thousands and as I believe to those observing from the heavenly world.

We are now soon to close our tenth year and it promises to be the very best of all. From January 1, 1936 to this date we have had 688 professions of faith in the mission chapel and we hope and believe that many others through these services have been led to Christ.

Our work for women through our Woman's Emergency Home is new to Southern Baptists, but is rapidly growing in the hearts of our people. What could be a more unselfish line of work?

All that has been done so far, for men or for women, should be regarded as only a beginning of what lies out before us through all the coming years. To think of the vast number still to be reached as the years come and go, and of these classes formerly distressfully neglected, inspires my heart, and I trust yours also, to rejoice and thank the Lord for the opportunity thus allowed us to do what He so certainly wants to have done.

My heart sends greetings to you each with a prayer for God's richest blessings to rest on you and those dear to you. My debt of gratitude for your generous relation to this work is wholly beyond any power of mine to repay.

Humbly, hopefully let us press on as the Lord leads.

Very gratefully and sincerely yours,

J. W. Newbrough, Supt.

Baptist Rescue Mission, New-Orleans, La.

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1937

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Foot Washing

An article in a recent issue of the
Record relative to the washing of
feet in the Baptist churches of
earlier days brought back memories
to my mind. My earliest recollection
of old Mt. Sinai Baptist Church in
Neshoba County was connected with
the foot-washing occasions. That
church followed that custom once a
year in those days.

Recently I was at this old church,
the church where I was baptized,
and on a table in one corner of the
building I saw the two basins, or
bowls, that were used on these
occasions. They are large crockery
bowls, white with a mingling of
blue. I have known them for more
than fifty years. I am sure that
they have been in use for 75 years
or more. The old church will have
been organized for 100 years in
1938.

The church does not practice
foot-washing now, but the old
basins are reverently kept as re-
minders of those days. I am sure
that foot-washing is not a church
ordinance, but there was a solemnity
about it as the brothers and sisters
washed one another's feet that we
seldom see. I have seen the saints
of that day shed tears and some-
times shout when washing feet.
There was something about it that
touched the hearts of our fathers
and mothers.

I do not remember having taken
part in such a service but one time.
I chanced to be at Spring Creek
Baptist Church, Neshoba County,
many years ago for service on Sun-
day. It was foot-washing day. Rev.
Hillen Savell was pastor. After
preaching we all participated in the
washing of feet. It was solemn and
I have never felt that I did wrong.
No harm in it, if properly safe
guarded, but it is not a church or-
dinance.

Rev. J. B. Gordon of Blue Moun-
tain, Miss., has located at Coffee-
ville for a short while. He will work

out of that place and preach as
occasion affords opportunity. He is
a good preacher and pastor.

Rev. P. C. Barnett of Castor,
La., has done a good work in that
state for several years. He is a
native Mississippian, reared in
Leake County. It is time for him to
come back home. If some church
or group of churches desire a good,
active pastor they should confer
with him. You will not be disap-
pointed.

The writer was in Hollandale
during the holidays visiting his
daughter and family. Did not get
to see Pastor Douglas, but heard
good words relative to his work
there. Met the family of Prof. C.
L. Crawley and the son, Rev. Vin-
cent Crawley.

"An acre for the Lord in 1937"
is a slogan in some communities. If
all Baptist families in rural dis-
tricts would plant one acre in some
marketable crop and give the pro-
ceeds to the church it would help
the cause wonderfully; and what is
more, it would help those who gave
it. Try it this year.

A letter from Dr. W. E. Farr
says: "I spent 24 weeks in the
Baptist Hospital in Memphis and am
now on my third week here (Grena-
da Hospital)." We trust and pray
that our beloved brother Farr will
soon be well and back in the service
of the Lord again.

I am in receipt of a chart of the
development of Philadelphia Bap-
tist Church covering the period
from 1920 to 1936. Dr. D. A. Mc-
Call, the pastor, gathered the data
for the chart. Some very interest-
ing data are given. In 1921 the mem-
bership was 235, financial total
was \$3,818.00; in 1936 membership
523, financial total, \$14,397.00.
Other gains have been in about the
same proportion.

Brother T. T. Gooch, clerk of
Yalobusha County Baptist Associa-
tion, won second prize on minutes
from Sunday School Board. Brother
Gooch has won first or second prize
for best minutes in the state for
several years now. He gives his
prizes to the Lord's causes.

A dear preacher brother of the
state writes: "I am really sorry to
know that the Record which I have
been receiving over 50 years is in
bad financial condition. Did not
approve of the price—\$2.00—being
reduced to \$1.50, didn't believe it
would go. Put it back to \$2.00.
Shame on us rich (?) Baptists. . .
Each subscriber send at once to the
paper \$.50 to pay for what we hon-
estly receive. . . This I think would
help the committee to make a good
report."

We are in sympathy with Pastor
Roy M. Lewis and his fine people
of Derma Baptist Church in the
loss of their \$10,000 brick building
by fire recently. It was compara-
tively new. They had two thousand
dollars insurance, I hear.

Judge John M. Kuykendall, of the
17th Circuit Court District, regu-
larly opens his courts on the first
day of session with prayer. This
shows a fine spirit and may all the
transactions of the court be gov-
erned by the Spirit of Him to whom
we pray.

Rev. Thos. J. Smith, pastor of
Vandalia, Mo., Baptist Church for
8 years, has declined the call to a

Itawamba County Bible Institute
at Fulton Jan. 9, studying I Cor-
inthians, chapters 7-9.

—BR—

Brother J. A. Rogers of Amory
resigns at Verona after forty years
service, and is succeeded by J. P.
Calvin of Plantersville.

—BR—

Three were added to Water Valley
Church Sunday; nine in December,
seven of them by baptism; and dur-
ing the past four months 58 were
received.

—BR—

Founder's Day will be observed by
the Southern Baptist Hospital, New
Orleans, Tuesday, January 19th. The
formal address will be made by Dr.
M. P. Hunt of Louisville, Kentucky,
one of the first men to propose the
Hospital.

—BR—

Sunday Jan. 31 is Temperance
Sunday in the Sunday schools all
over the United States. Don't let it
be a merely perfunctory thing. Let
us make it help the temperance
cause. And it will be a great oppor-
tunity for every pastor to support
a great and needy enterprise by
preaching on it. The Temperance
forces of the nation, including the
W. C. T. U., are requesting this
and the cause is in every way
worthy.

—BR—

It was my pleasure and good for-
tune to have my good friend and
father in the ministry, Dr. J. P.
Kirkland, pastor of the First Bap-
tist Church of New Albany, Miss.,
with me during the last two weeks
of November in a gracious revival.
His messages were soul-searching
and very helpful and the entire
church membership was strength-
ened by his brief stay with us. There
were 27 additions to the church dur-
ing the revival and others are com-
ing each Sunday. Our people fell
in love with him and we hope we
may have this privilege again.—
Clarence R. Pittard, Pastor, Alla-
pattah Baptist Church, Miami, Fla.

A JAPANESE SAILOR SAVED
Student W. D. Sherman
B. B. I., New Orleans, La.

—O—

One Thursday evening I preach-
ed at the Marine Hospital and had
two conversions, one a Japanese
sailor. The sailor could not under-
stand me at first but after the ser-
vice I talked with him for a long
time and he accepted Christ as his
Saviour.

He was not hard to win and it
gave me a peculiar joy when I
thought how much that sailor could
mean to the Kingdom when he went
back to Japan. The seed sown there
might bring fruit in many ways and
in many places. That incident caus-
ed me to realize that we should al-
ways do our best because we do not
know how far our words will go.

St. Louis church: "Feeling that the
Lord was not yet done with him,"
at Vandalia. He is one of our Mis-
sissippi preachers.

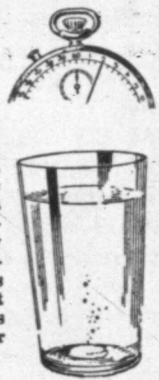
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and Burning
quickly subdued and healing
of the angry skin aided with Resinol
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The death of Rev. J. H. Purser
of Hazlehurst last week removes one
of the landmarks among the older
Baptist preachers in Mississippi. He
was probably the oldest Baptist
preacher in the state, and one of
the best beloved among them all.
He belonged to a family which has
helped to make Baptist history in
the state, and personally had ren-
dered fine service to the cause of
Christ. He was known as brother
Henry Purser, and his ministry was
in Copiah and adjoining counties.
He had remarkable vitality and he
put all his strength into the service
of others. He was big in body and
had a heart proportionately large.
This writer visited him at the Bap-
tist Hospital during his last ill-
ness, but found him weak and un-
conscious. He was 89 years old and
had remained vigorous up to a short
time before his death. He leaves
two sons and a daughter to mourn
his loss, beside a host of friends.

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In 2 seconds by stop
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Two full dozen now, in a flat
pocket tin, for 25¢! Try this new
package. Enjoy the real Bayer
article now without thought of price!

Do this especially if you want
quick relief from a bad headache,
neuritis or neuralgia pains. Note
illustration above, and remember,
BAYER ASPIRIN works fast.

And ask for it by its full name —
BAYER ASPIRIN — not by the
name "aspirin" alone when you buy.
Get it next time you want quick
relief.

15c FOR
A DOZEN
2 FULL 25c
DOZEN 25c
Virtually
1c a tablet



LOOK FOR THE BAYER CROSS

Wintersmith's Tonic
FOR
MALARIA
A Good General Tonic

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for January 10

THE ONE WAY INTO THE KINGDOM

Longer lesson: John 3:1-3:36.

Printed passage: John 3:1-17.

Introduction:

John has borne testimony to Jesus by the Jordan. Some five or six of the disciples of John have left him to follow Jesus. He has led them to Cana of Galilee where, while attending a wedding feast, He has turned water into wine to supply a need of the wedding company, concerning which action John says, "This beginning of His signs did Jesus in Cana of Galilee and manifested His glory." (John 2:11). To John, the turning of the water into wine was not merely a "miracle", a wonder, but a "sign", an evidence, a manifestation of something. Of what, then? It was a "sign" that He was God come as a man.

From Cana He walked down to Capernaum by the Sea of Galilee, being accompanied by his mother, his brothers, and his disciples, a number of whom lived there by the seaside. This visit was brief, as He must needs make it, if He would be at Jerusalem for the Passover Feast.

At this feast He performed His first cleansing of the Temple. That His action in this matter was sensational there is no doubt, neither is there doubt that it offended many of the Jews, including all who profited by the business with which He interfered. But I have slight doubt that there were people in Jerusalem who silently approved of His course in this matter, people who longed for a purification of the whole system of Jewish worship, and who applauded this section of the young teacher from Galilee as an exhibition of courage in the doing of what sorely needed to be done.

I. An Evening Caller. (Vv. 1, 2).

A man who had undoubtedly heard of the cleansing of the Temple, and who very likely secretly though heartily applauded that action, came under the cover of the evening to visit Jesus. What feeling upon the part of the visitor led him to Jesus, I do not know, but it satisfies me to think that the visitor's motives were mixed, and that the feelings behind the motives were mixed. Did he fear the criticism of his Jewish brethren in case they learned of his visit? Likely. But the point is that his interest was so quickened that he came and came under such conditions as assured him the privacy in which questions might be asked and answered, observations might be made, and confidences exchanged in the greatest privacy of intimate fellowship.

The visitor's name was Nicodemus. He belonged to the sect of the Pharisees, and was a member of the ruling class of that sect. He addressed Jesus by a title of dignity and high respect, "Rabbi," he said.

Speaking for himself, Nicodemus said, "We know," and the plural "we" leads to the thought that Nicodemus came as a representative of the rabbinical college in Jerusalem, the Sanhedrin, of which he was a member, or of some smaller group of men among the eminent Jews, who had been discussing Jesus' words and works. "Thou art a teacher come from God," or literally, "From God thou has come as a teacher." "These signs," (the correct word here is not "miracles," but "signs") that thou doest," are done only by men whom God enables. Was there something patronizing in the attitude and utterance of Nicodemus? I do not think it necessary to believe that. Jesus' answer was frank and full, altogether such an answer as a frank avowal may have drawn forth.

II. A CONVERSATION ON A LOFTY THEME. (Vv. 3-15)

Jesus' answer to Nicodemus' observation was startling to him, and is startling to readers yet. "Except one be born again," or "born anew," or "born from above," "He can not see the kingdom of God." Our Lord is saying that no man in his natural state is fit for entrance into the higher life, is capable of responding to the upward calling of God, is able to perceive the things of the spirit, worthy to witness, to view, to see the things of the kingdom of God. Bid a stone blind man behold the beauties of the sunrise! Expect a post-deaf man to thrill under the symphonies sweet and dim with which the deft toucher of the organ's keys fills the vast cathedral aisles. Then may you expect an unregenerate man to walk with God and see afar off all things for Jesus. He must be born anew. This is more than a mending of old ways, this is more than the end of a process of mental training, however extended that may be. This means such a God-wrought change of heart as makes of the changed one a new person, so that he meets Paul's condition, "If any man is in Christ," and having met it, he may realize the blessed consequence, "He is a new creature," (II Cor. 5:17).

"The kingdom of God." To me this means the new way in which saved men walk, the new life saved men live, the new creation in which new creatures in Christ move and live and have their being. This old world is just an old world of sin and wickedness to old men of the world. But once God makes a man new in Christ, and the old world becomes a new world to him. The multitudes are no longer "scum of the earth," but men for whom Christ died. Christians are no longer either men beside themselves, or men moved by sinister motives; but children of God, busy in their Father's business.

"How can a man be born when he is old?" To this question of Nicodemus our Lord gave an answer which has perplexed unnumbered thousands of us literal minded people.

I once heard the late Dr. A. T. Robertson read the answer and then remark, in his quaint, inimitable fashion, "We-we B-baptist preachers almost w-wish the Lord hadn't s-said that." Dr. Robertson went on to say that Nicodemus was a ceremonialist and the Lord undertook to help him out of a difficulty. He helped us literalists into one. When Dr. Robertson's lecture was ended, I asked one of my classmates what the learned doctor meant, and my classmate told me. I knew at once that Dr. Robertson had not helped my classmate out of a difficulty.

"That which is born of the flesh is flesh." The natural birth qualifies no man for entrance into the Kingdom of God, for membership in the family of God. He is born a stranger to God and to the gentle constraints of the Spirit of God. Naturally every man is separate from God, dead to God, unless and until he is wrought upon by the Spirit of God.

"That which is born of the Spirit is Spirit." Have you seen one of them? Man or woman born of the Spirit is just now in Christ. And this newness in Christ comes in no other way than through the begetting of the Spirit.

"But how am I to become a new creature in Christ?" So far, my brother, as He is concerned, let us leave God to attend to His own part of that gracious process. Let us look to our part of it; and be glad that He has made our part very plain for us. "Whosoever believeth may in Him have eternal life." Can you believe God enough to do what He says?

Her husband and I sat by the bedside of a sick woman a few days ago. She told me she had heart disease, and I told her and her husband at once how Dr. G. H. Crutcher got well. Great Dr. Oscar Bethea, New Orleans, told Dr. Crutcher to get out of bed every day and sit up, go to his classes and speak to them for a few minutes. Dr. Crutcher was Professor of Evangelism in B. B. I. He did not give up, he did not lose interest in his work, he did a bit of it every day, and thus he did not brood over his illness. Dr. Crutcher is living yet, pastor of a fine church down in Florida. But when I had finished telling that story, my friend said, "My wife's doctor told her to stay in the bed, and we are going to do what he says." Of course that is right. If you are going to have a

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doctor, do what he says. If you are going to seek salvation, if you are going to strive to experience the new birth, do what the Lord says.

III. OUR SALVATION. (Vv. 16, 17).

1. God-made.
2. Because of His great love wherewith He loved us.
3. By our exercise of belief in Jesus our Lord.
4. That our Savior should not judge us. "Not to judge the world."
5. For the purpose that we might have eternal life.

—BR—

SUNDAY SCHOOL DEPT.

By E. C. Williams

—O—

We call special attention to two items. First, the Sunday School Builder, which every general superintendent should get. If your Sunday school is not getting this valuable periodical for the superintendent, by all means begin with the January issue of 1937. This is one of the best numbers ever put out. Invaluable benefits will come to the school whose superintendent reads and puts into use the helpful suggestions offered in the Builder. Superintendents, get it, if you are not already doing so.

Next, we call attention to the glorious opportunity offered in the uniform lesson study of John's Gospel during January, February, and March. Let every school make plans, definite plans, for special stress on this study.

Pastors may preach along this line; the weekly and monthly meetings of officers and teachers may be used for promoting it; training classes may be held, using Dr. Hight Moore's book "From Bethlehem to Olivet"; build the Sunday morning Sunday school worship program to emphasize the study of John; where desirable, distribute the five-cent copies of John's Gospel; and pray for the Spirit's leadership in the study of this great book. Let's make it count for the most for the Master.

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CHRISTIAN EDUCATION

By Mrs. W. D. Lofton, Brookhaven

Christian Education means not only the culture of the mind, but the training of the heart, the feeding of the soul, the development of the whole personality. All of our learning and science, our culture and art will be of little use unless they are supported by high character. Unless there be honor, truth and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much, but there is no substitute for morality, character and religious convictions.

President Coolidge said, "Education without a sound moral foundation is dangerous, a menace to any community." "Knowledge," said Daniel Webster, "does not comprise all which is contained in the large term education." The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be instilled, and morality inculcated under all circumstances. All this is comprised in education. Seneca said, "Teach the art of living well." Washington said, "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." Burke said, "True religion is the foundation of society. Educate men without religion and you only make clever devils." Ruskin said, "Education is the leading of human souls to what is best and the making of what is best out of them." After all, education is but the means to an end. In the highest sense civilization is but the means to an end, that end is the triumph of truth, God's truth and man's truth, out of which alone can come the final consummation of an ideal humanity.

To many, "going to school" and "getting an education" mean the same thing. The printed page and a mind debauched by learning go hand in hand. One without the other is inconceivable to the average American, who has become imbued with a worship for education not equaled in any other nation. Education, schools, books—this is the holy trinity of desires in every American father's ambition for his boy. Students in many of our schools today are not helped to see the true end and aim of life. They may question the existence of God, but it is doubtful whether they are ever told that the chief end of man is to glorify God and enjoy Him forever.

We believe there are two big errors existent in our theory of education today. The first is that mere training is confused with education. It leads to the displacing of cultural education by vocational training. We are taught how to do. We are not impressed with the idea that we must be. We read of educated pigs, monkeys, horses, dogs, and even seals. That is a degradation of the great word. These animals are not educated, they are simply trained in a mechanical way. Only man can be educated. That has to do with the soul. It means the making of a personality.

The second error is to attempt to base education on science rather than upon Christianity. In fact,

science itself to be trustworthy must be based on Christianity. Education must certainly take into account the basic things and the prophetic things of being. These basic things are personality, immortality, eternity, the living God, the divine Christ and human obligation in the light of these. It is a fool's errand to try to make the most of a human soul while ignoring the living God and His authority. It results in the deformity of the personality, and no wonder that bad manners and bad morals result from such a system.

Education must aim at the building of true and noble manhood and womanhood. It must not merely enable a man to earn a living, but to live a life; not merely to aid him to acquire a fortune, but to safeguard a soul; not merely to fit him to shine in a drawing room, but by God's grace to enter the Celestial City. It must be not only for the life that is now, but for the life that is to come. It therefore must fuse into itself the gold of religious truth. It must enforce a morality, spiritualized by divine revelation. It must hearken to the voice of God and so hearkening, must speak in the voice of the deepest human experience.

Will we not as parents, then, be greatly concerned with the question of how and where we will get the sort of training that will make upright men and women, that our country may keep in the straight and narrow way, so that it may stand unashamed before the world? What will the future citizens of America be without such knowledge and belief? How can the affairs of the nation be entrusted to those who are not God-fearing and upright, who have not had ideals of justice and righteousness instilled in them? Will we not see that our boys and girls are taught the beginning of wisdom, which is the fear of the Lord?

The child who with watchful eye
Strives after all things, pure and high,
Will take their image bye and bye.

I asked the roses as they grew,
Richer and lovelier in hue,
"What makes your life so pure and bright?"
And they answered, "Always looking
toward the light."

BR
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REV. W. S. ROGERS

Rev. W. S. Rogers of Crystal Springs, Mississippi, was born June 27, 1857, and died October 26, 1936. He was married to Miss Mary Ann Campbell February 9, 1879. Two children, who passed on several years ago, were born to this union.

Brother Rogers united with the Baptist church and was baptized at Clear Branch by brother Joseph Buckles. In 1885 he was ordained into the full work of the gospel ministry at Smyrna in Lincoln County.

Brother Rogers was one of our faithful ministers of the Gospel of Christ. He had honest convictions as to the teachings of the Bible and was not afraid to preach the truth. He did not shun to declare the whole council of God. He cried aloud and spared not. He had no patience with any one who failed to preach the whole truth. In his early ministry I heard him preach from Romans 10:4: "For Christ is the end of the law for righteousness to every one that believeth." I do not think it could have been improved upon from a theological viewpoint.

Brother Rogers was above the average preacher and was in demand in his prime of life. Most of his work was in Copiah and Lincoln Counties. A true brother and servant of Christ has gone home to his reward.

Brother Rogers leaves behind his beloved and faithful wife, five

grandchildren, two great-grandchildren and a host of friends to mourn his going.

Funeral services were conducted by Rev. P. B. Green at Harmony Baptist Church where he was pastor for a number of years. He was laid to rest in the Harmony Cemetery to await the resurrection morning; to meet those who have gone before. In heaven he will be encircled in eternity. Every day will be full noon; every month harvest; every year a jubilee; every age full manhood.

Farewell brother! May joy and bliss fill your soul throughout eternity.

J. E. Lowe

JR
Jig: "Why do you always borrow your next-door neighbor's music? You can't play a note."

Saw: "Neither can he while I've got it."—Ex.

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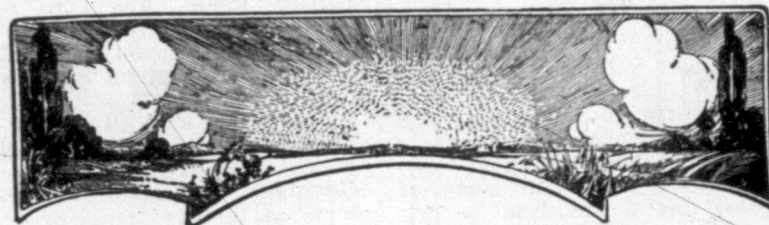
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"Open... toward Jerusalem"

The Sunday School Board of the Southern Baptist Convention announces the publication in May, 1937, of "Open Windows," a distinctive devotional magazine dedicated to the enrichment of the spiritual lives of every one everywhere.

Taking its title from Daniel 6: 10, "Open Windows" is being created to meet the increasing desire and need for a periodical designed expressly for cultivating devotional life. It will be a magazine for the layman and pastor alike, a magazine for the individual and the family altar, a magazine to be used prayerfully and fruitfully every day by every person everywhere . . . Issued monthly, "Open Windows" will be in convenient pocket size. Its thirty-two pages will contain a devotional message for each day in the month—a message for today, meeting today's problems in today's world, a message that will enlighten, comfort, strengthen . . . Announcement of price and subscription plans will be made later.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Christmas is very near now, and when you read this, it will be gone, and the New Year will be with us. And what a happy time will be just behind you! All the good things to eat your dear Mothers and grandmothers can make for you, all the candy and cake and goodies you can get away with, and toys and new possessions of various kinds to last you a long time. I have a lovely card from Ernest that I want to copy for you, because the verses are so sweet. Here they are:

"The kind of Christmas wished for you
Is one that is made of dreams come true:
One that will warm and thrill and bless,
One that will give you happiness,
One that is wholly gay and glad.
The best sort of Christmas you've ever had."

It makes me happy to know that some one has wished these sweet things for me, and I'm wishing them now for each of you. Do you know what "dreams come true" means? It's like this: you dreamed that you had a brand-new suit or overcoat, with pockets full of stick candy and chocolate fudge, and on Christmas morning you got up to find the new suit there, with a tie in one pocket and two linen handkerchiefs in another. That is near enough to be a "dream come true," isn't it, boys? Or if you are a girl, and you dream that your hair, which is straight, is curling beautifully, and then your Auntie gives you at Christmas money to have your hair curled! Yes, I know one little girl to whom this "dream" came true, but don't ask me her name, my dears.

Now to our letters. Here is one from Billie Jean Martin, who is looking forward to Christmas, and wants a wrist watch. I read some letters in the paper last week, written to Santa Claus, and some of them asked for six or eight or nine or ten presents. Billie Jean only asked for one, and I think she got it. We thank Billie Jean and Betty Blanche for the contribution they send for the orphans.

Mrs. Gatewood sends the birthday offering for her church for this month. The people who have birthdays in December gave it to her for us. That is a nice plan, isn't it? The church gives it in this way, every month, or those who have the birthdays give it.

James Edwin and Elizabeth Ross send us one dollar and a half for the orphans' Christmas. Do you notice that they believe in tithing? And so do I. Another little sister and brother, Marguerite and Tom Dulin, send their money to be divided between the orphans and the B. B. I. girl and wish for them both and for us too, a Merry Christmas.

John Crawford Lipsey, frequently called Johnnie, sends a gift for the orphans. He wrote on Christmas day, and tells of some of his presents. Do you know what a "blackboard" is? You would call it a black board.

Much love, from,
Mrs. Lipsey.

THE LIFE OF THE PROPHET ELIJAH

Lesson 1: Ahab, the most wicked King of Israel.

Ahab was the king of Israel when Elijah was prophet, and it is necessary for us to know something about him in order to understand Elijah.

Years before this time, when King Solomon died, the kingdom was divided, and a small part of the country belonging to two of the twelve tribes, was held by Re-

hoboam, who became king of Judah, and the rest of it, belonging to ten tribes, was taken by force and trickery by Jeroboam, son of Nebat, who had been superintendent of King Solomon's public works. Jeroboam was anxious to keep his kingdom, which was called Israel, but he feared he would lose it if the people went two or three times every year to the feasts of Jehovah at Jerusalem, the capital city of Rehoboam's little kingdom. So Jeroboam set up two temples, one at Dan, in the extreme north, the other at Bethel, in the extreme south, in each to be put the golden image of a calf, to be worshipped. It is thought that it was Jeroboam's intention that Jehovah, God, was to be worshipped here under the form of the calf. This of course, broke the second commandment, which forbade them to make any graven image, or to bow down before the likeness of anything in heaven above or in the earth beneath. (Exodus 20:4-6). This sinful act of Jeroboam's was never forgotten, and when his name was mentioned, it was often said, "Jeroboam the son of Nebat, who made Israel to sin." One wicked king followed another and finally came King Ahab, of whom it is said, "He did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." (I Kings 16:33). Jeroboam had sinned in making for himself and his people, objects of worship representing God. He would not have admitted that he had ceased to serve God, Jehovah. Perhaps he had not a thought of worshipping any other god, but he guiltily made objects to represent God. But the guilt of Ahab was far greater, for he dethroned Jehovah, and put in His stead Baal and Ashtoreth, the two idols of the Zidonians, which were not alive, but simply idols. He also married Jezebel, the daughter of Ethbaal, king of the Zidonians, and opened the door to bring in all the forms of idol worship to which this wicked woman had been accustomed.

Mrs. Lipsey.

PUZZLE NO. 1

1. Who was with Elijah just before he was taken to heaven?
2. Who told Elijah to deliver his message to Ahab?
3. Of what nation was Ahab king?
4. Whom did Elijah announce to be king of Israel?
5. Who reigned after Ahab?
6. Whom did Elijah appoint to be king of Syria?

The answers to this puzzle spell with their first letters the name of the prophet we are studying about in our Bible lesson.

Mrs. Beulah Mayo.

NOVEMBER GIFTS TO ORPHANAGE

Bethany Baptist Church, from Sunbeams, Slate Springs.	\$ 3.25
Mrs. Shoemaker, Bay Springs	
J. L. Club No. 18.	.50
Fannie Mae Henley, J. L. Club No. 1	1.00
Mrs. Friend, J. L. Club No. 4, Clarksdale	2.00
Cheerful Giver	.33
Mary Ruth Denson	1.00
Marguerite and Tom Dulin	.50
Ernest N. Waller	.50
Mrs. Austin	.50
Mrs. Geo. Gatewood, birthday offering for Oak Grove Church	.72
Miss Fannie C. Thornton	.50
Mrs. Lipsey	1.00
James E. and Elizabeth Ross	1.50
Billie Jean Martin	.25
Bettie Blanch Martin	.10
John Crawford Lipsey	.10
Bettie Toy Lipsey	.10

Mrs. Bettie Brooks 1.00
TOTAL.....\$14.40

NOVEMBER GIFTS TO B. B. I. SCHOLARSHIP

Fannie Mae Henley, J. L. Club No. 1	\$ 1.00
Mrs. W. J. Shoemaker, J. L. Club No. 18.	1.00
Mrs. Friend, Clarksdale	1.00
Mary Ruth Denson	1.00
Mrs. Austin	.50
Miss Fannie C. Thornton	.50
Mrs. Lipsey	1.25
Marguerite and Tom Dulin	.50
John and Julia, Colorado Springs	2.00

TOTAL.....\$ 8.75

Vossburg, Miss.,
Dec. 18, 1936.

Dear Mrs. Lipsey:

This is my first letter to the Children's Page but I have been reading it and enjoying it very much. I hope you will print this letter for me.

I am eight years old and in the fourth grade. Betty Blanche is my sister. She is six years old. Paul is my brother; he is three years old. My baby sister's name is Cherry. She will be one year old the 19th of December.

I am sending you 25 cents for the orphans. Betty Blanche is sending 10 cents. I will write you again soon.

I sure hope Santa will be good to you, also to the orphans. I am wishing he will bring me a Mickey Mouse watch.

A Merry Christmas and a Happy New Year to you!

Lovingly,

Billie Jean Martin.

So grateful to you and Betty Blanche for this Christmas offering, and for the good wishes for me. And I'm hoping you got the watch. Come again soon, and tell us if the baby can walk yet.

Slate Springs, Miss.,
Dec. 23, 1936

Dear Mrs. Lipsey:

I am a little girl twelve (12) years old. I am in the seventh grade. I have been reading the Children's Page a long time and have been intending to write a long time but have been busy in school work.

Christmas will soon be here and I am expecting Santa Claus to bring me lots of toys. I am sending the orphans fifteen (15) cents for my Christmas offering.

A friend and true member,

Mildred Pearl Dorroh

Well, Mildred, you must not wait so long next time before writing. I hope your Christmas was full of happiness. I'm glad to have the money for the children at the orphanage.

Vaiden, Miss.,
Dec. 19, 1936.

Dear Mrs. Lipsey:

My little brother and I are sending you some money to be divided between the orphans and the B. B. I. girl. We hope that they all have a Merry Christmas.

As Tiny Tim said in the Christmas Carol, "God bless us every one."

Love and good wishes,

Marguerite and Tom Dulin.

I'm glad to get this, Marguerite and Tom, and to divide it as you say, for that is what I like to do. Thank you both, and how did Christmas come off?

Lake, Miss.,
Dec. 20, 1936.

Dear Mrs. Lipsey:

Am sending seventy-two cents in stamps for the orphanage. This amount was received as birthday

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offerings for the month of December. We wish you a very pleasant Christmas. Hope to have a larger offering next time, and until then, yours truly,

Mrs. George Gatewood
Oak Grove Baptist Church,
Scott County, Lake, Miss.

I thank you for your kindness, Mrs. Gatewood, and for the Christmas wishes. I got quite a number of nice presents and hope you did too.

Clinton, Miss.,
Dec. 25, 1936

My dear Ma:

I have had a good time with you today. Old Santa Claus was real good to me. He brought me an electric train, fire works, a saxophone, a blacking board, every kind of shooting things, like Roman candles, sky rockets, and a lot of candy. Julia Frances and Bettie Toy and Pa and I have had a good time playing ball today. I am sending one dime for the orphanage.

Hope you had a good time Christmas. I love you good.

John Crawford Lipsey

Mighty glad to have you all with us today, my little boy. I love you good, and am glad you got so many things.

DeKalb, Miss.,
Dec. 18, 1936

Dear Mrs. Lipsey:

It is most Christmas and we are making plans for a very happy time. We are enclosing one dollar and fifty cents which is a tenth of prizes we won on our 4-H Club projects this year. Hope this will help Santa make the children happy during the holidays.

Wishing each of you a lovely time during Christmas.

Sincerely,

James Edwin and

Elizabeth Ross.

This certainly is a nice thing to do, my dears, sending your tenth for the orphans, and thank you. And what a lot of prizes you must have taken!

BR
The Lottie Moon offering of the Mississippi W. M. U. in December 1936 went \$1,500 over that of December in 1935. They hope it will reach \$15,000.

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"For thirty years I had stubborn constipation. Sometimes I did not go for four or five days. I also had awful gas bloating, headaches and pains in the back. Adlerika helped right away. Now I eat sausage, bananas, pie, anything I want and never felt better. I sleep soundly all night and enjoy life."—Mrs. Mabel Schott.

If you are suffering from constipation, sleeplessness, sour stomach, and gas bloating, there is quick relief for you in Adlerika. Many report action in thirty minutes after taking just one dose. Adlerika gives complete action, cleaning your bowel tract where ordinary laxatives do not even reach. Dr. H. L. Shoup, New York, reports: "In addition to intestinal cleansing, Adlerika checks the growth of intestinal bacteria and colon bacilli."

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TRIAL For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 86, St. Paul, Minn.

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Baptist Training Union Calendar For 1937

Theme: Be Ye Doers of the Word.

Scriptures: We must work the works of him who sent me, while it is day: the night cometh, when no man can work, John 9:4.

Blessed is that servant, whom his lord when he cometh shall find so doing, Matt. 24:46.

Aim: To lead every member to demonstrate his faith in Christ in daily Christian living and in devoted service to Christ in his church in all its local and worldwide ministries.

Song: Our Best.

Monthly Theme:

January: Faith Produces Work.

February: Worship Energizes Service.

March: Study Enriches Service.

April: Giving Is Service.

May: Greatness Through Service.

June: Righteous Living Is Vital Service.

July: Serving Our Country.

August: Winning the Lost is the Highest Service.

September: Enlist Church Members for Training in Service.

October: Fields for Service in the Church.

November: Working Together in World Service.

December: Do All to the Glory of God.

December: Do All to the Glory of God.

Calendars were mailed to all Associational Directors last week for distribution to the churches. We trust you got one, if not ask your Associational Director for one or drop the State B. T. U. Department, Box 530, Jackson, Miss., a card and we will be glad to mail you one. Post it in the meeting room. Study carefully the suggestions for each month and carry out these suggestions, thus enriching your own life and the lives of others. Make this year the BEST year of the history of your union. IT CAN BE DONE.

Check These Dates On Your Calendar

March:

Southwide Study Course Month. Every B. Y. P. U. and B. A. U. is urged to have a study course in March. In Mississippi we are suggesting the use of soul-winning books in unions where they have not been studied.

May:

Southern Baptist Convention meets in New Orleans May 13-16. On Sunday evening, May 16th, from 6:00 to 7:00 o'clock we will have a Training Union Mass Meeting in the Convention Auditorium. You will want to be there.

July:

July 18-23 is the date of the Southwide Training Union Assembly at Ridgecrest, N. C. Note change in date from former years. Begin saving now, to make this trip.

\$25.00 will be sufficient for this trip. You can spend more, and perhaps some less.

August:

World Congress of Baptist Youth meets in Zurich, Switzerland, Aug. 7-11. If interested write Mr. J. E. Lambdin, 161 Eighth Avenue, N, Nashville, Tenn., for particulars.

Dates:

For State Training Union activities will be given a little later. Think the above through now.

Yes, We want No Knockers

Knocker:

"After God had finished making the rattlesnake, the toad, and the vampire, He had a little material left over with which He made the community knocker.

"A knocker is a two-legged animal with a corkscrew soul, a water-logged brain, and a combination backbone of jelly and glue. Where his heart is, is a tumor of questionable principles.

"When he goes out for a stroll, good men look the other way, the angels in heaven weep, and the devil bolts his door to keep him out."

Port Gibson Holds Study Course

During the week of November 22-27 under the direction of Miss Lucy Carleton Wilds, State Associate B. T. U. Director, a splendid study course was held in the Port Gibson Church. Fifty in three classes were enrolled with 48 taking the examinations and receiving awards. A fine spirit of fellowship and cooperation marked the week and Director Pearl J. McCool, Secretary Mrs. Amye Ingram and Pastor R. A. Eddleman rejoice in the forward look the course has given the church.

IT IS ALWAYS IN ORDER to say: Study the Standard, measure your union by it, get the officers to agree to do their best part to lead the union in achieving the standard ideals, have the union to vote to adopt it as their working program. Set April 1st as the time limit to reach the standard. The standard is not just a lot of words, not just a lot of ideas hatched up by someone who had nothing to do but to think up something for someone else to do, but it is a list of necessary activities for the union to be engaged in if the union is to really be a "Training in Church Membership" organization, adopt the old slogan, "Be A-1 or be Ashamed."

COMMITTEE CORNER For Sunday, January 17

PROGRAM COMMITTEE—

In connection with the program in any of the unions tonight, it will be well to follow the program with a roundtable discussion led by a tactful leader who can wisely use such a time to help the young people

get some of their problems straight. For instance, in the Junior union after a lesson on "What We Believe" there will be a wonderful opportunity for the leader to lead the Juniors to ask questions about Christian faith, and to tell just exactly what they do believe. In the Intermediate union the leader may be surprised to find how many of her boys and girls think that church membership is what saves or who never realize that sin will hurt them in the long run. With leading questions, find out how they feel about sin, and what salvation they are relying upon. The Senior lesson will give opportunity for some who are facing a period of doubt right now to hear testimonies of others who have gone that way before. Along this same line, some B. Y. P. U.'s have found it practical to have a box fixed for questions to be dropped in by any who want certain problems discussed from time to time. Our training unions are most successful when they meet the real needs of the members.

INSTRUCTION COMMITTEE—

Give out little scrolls (rolled on two matches) with the readings for the week on them. Emphasize the memory verse for the week.

—BR—

THE GOSPEL ON THE STREET

Student Olyn S. Sims

B. B. I., New Orleans, La.

I had often wondered whether or not God could ever use me as a street preacher. I had witnessed the preaching of others on the street, and had seen one or two converted, but most of the time I saw no visible results. The Lord had used me in a small way in personal work to win others to Him, but the question was, can He use anyone to any great extent in street preaching? The question was more personal still, can He ever use me at all in street preaching to win others to Him? After having preached several times on the streets with no visible results, I was about to answer the question in the negative. However, I did not want the question to be answered that way. I longed to see someone saved through preaching; I wanted the Lord to use me in that way.

I was told that I should preach the next Tuesday night at the

OF INTEREST TO WOMEN

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

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and
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French Market. I always prayed before going on an assignment, but it seemed that I was particularly burdened for this preaching service. I prayed a great deal over it, and asked my roommate to pray with me. I remembered that someone once said if you would pray enough over a preaching service, God would send someone around to take Jesus as his personal Saviour. So we were much in prayer that God would use us, if possible, to win someone to Him that night. We had prayer again before we left on assignment. Just before I started to preach, a friend of mine stepped up to me and said, "I am praying for you." I never felt better in my life than while I was preaching, although I did not feel well before I started. The Lord used us that night. When the invitation was given four people accepted Jesus as their Saviour.

I shall never question again whether or not God can use the Gospel anywhere it is given to save the souls of men, and by anyone who will yield himself to Him.

FOR
CHEST
COLDS

DISTRESSING cold in chest or throat, never safe to neglect, generally eases up when soothing, warming Musterole is applied.

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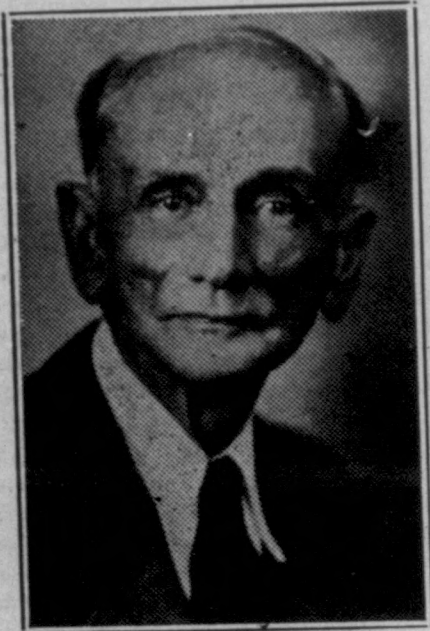
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REV. J. H. LANE

On November 20, 1936, there was laid to rest in the Hollywood Cemetery at McComb the earthly temple which had been for 76 years the home of the immortal J. H. Lane. The largest crowd ever to assemble in Central Baptist Church had just paid respects to the memory of one of the most beloved fathers, pastors and spiritual advisors this section of Mississippi ever knew. After having served thirty-one churches as pastor, preaching in revival meetings in every county in the southwestern part of the state, he organized Central Baptist Church of McComb and in 1922 led in the construction of the building now at the corner of Third and Twenty-first Street. Brother Lane has served all four Baptist churches of McComb as pastor, but the climax and perhaps the outstanding part of his noble life was his sacrificial work at this church where he spent the last enlistment in the active army of his Master. After organizing the church and building the house of worship he remained as pastor for five years, then retired to spend the remainder of his life in helping the church, encouraging his pastor and making life a little more joyful to those who came his way. The last great deed he did in a material way for the Lord's cause was to present to the Central Church his splendid home just across the street to be used for a pastor's home. No pastor ever had in his membership a finer and more noble spirit and one who was more real help and joy to the pastor than brother Lane was during the few years I was privileged to be his pastor. His great life will live in this section and especially in this church for many generations.

—R. L. S.

—BR—

"That's an appropriate-looking hot-dog stand."

"Yes. It's made of dogwood and covered with bark."

—BR—

On the corner of a block is a restaurant with the flaming sign: "Never Closed." On the other corner a drug store displays its motto: "Open All Night."

Between the two Lee Wong had his modest laundry. Not to be outdone he has an electric sign that can be read for a block or more. It reads: "Me Wakee Too."

THE BAPTIST RESCUE MISSION J. G. Chastain

By invitation I came to New Orleans November 15th to supply temporarily a pastorless Spanish mission. But in this article I wish to speak of the Baptist Rescue Mission. It was organized February 11, 1927, by Dr. J. W. Newbrough. He is a missionary of our Home Board, which pays his salary, while the current expenses of the Mission are paid by voluntary contributions. In a certain sense, this may be called a "Faith Mission." The administration building and dormitory, once used by a large school, but now owned by our Home Board, houses this Mission.

Every night since the Mission was opened, a gospel service has been held, discouraged, hungry men hunting work, have been fed, and almost from the beginning, beds have been given. Multiplied thousands have been thus cared for, and not counting thousands of reclaimed back-sliders, around 4,000 have professed to have found the Savior in these nightly meetings. In November there were 92 conversions and December is expected to yield a greater harvest. During the year 1936, now closing, we feel sure of 700 or more conversions. Superintendent Newbrough is a master soul-winner.

Accurate statistics of names, individuals and totals are carefully kept. Superintendent Newbrough, referring recently to his books, remarked, "Last night we fed 168 men and had 78 sleeping on the floor of the chapel after every bed had been taken." Many of these discouraged wanderers, in search of work, remain here only one night, but others quickly take their places, and thus the congregation changes daily. A large per cent of them are Catholics and come from outside of Louisiana, and of all the rest, few claim to be Christians.

Every night, at the close of the sermon, the anxious are invited to come forward to the front seats and they always come, their hearts having been made tender by their distressed condition. I was surprised to see that such a large per cent were lads from sixteen to twenty years of age. One night five smooth-faced boys came forward, and all were happily converted. We all kneeled down and the boys prayed one after another, but one, a German lad, knowing little English, prayed in German.

Jesus fed the hungry, pitied the fallen, and preached to the poor. In this Rescue Mission many fathers are converted and started back to their broken homes, and boys find-

ing Jesus are filled with joy and hope, and are turned homeward to the great relief of heart-broken parents.

Wishing to do for unfortunate women and girls what he is doing for men and boys, Dr. Newbrough has established, near the Mission, a Woman's Emergency Home for the fallen; also a little Baptist church has sprung up, both growing out of the work of the Rescue Mission.

In carrying forward this great enterprise, Dr. Newbrough has as his greatest helper, his cultured, consecrated wife. They are untiring workers, and are trying to carry a burden heavy enough to crush them in their tracks. Help is badly needed at this time and may be sent to Dr. J. W. Newbrough, 740 Esplanade Avenue, New Orleans, La. I know of no place where a little more money is more needed and will do more good.

—BR—

A MEETING IN WEST VIRGINIA

Have just returned home from Huntington, W. Va., where I assisted with the singing in a three weeks' meeting with the Fifth Ave. Baptist Church and Dr. Norman W. Cox, its pastor, who preached in the meeting. Dr. Cox brought a series of marvelous messages, true, scriptural, and uncompromising. He used three general themes. The first week Sin and its awful consequences; the second week, The Vicarious Death of Christ and its meaning to sinner and saint; the third week, Saving Faith in the Adequate Savior. One of the interesting features of the meeting was that each night two personal testimonies were given by different members of the church, one on "How I Became a Christian," and one on "What Christ Means to Me." These testimonies revealed one great fact that is: each one was led to Christ by the personal influence of a godly parent, Sunday school teacher or a faithful pastor.

The many friends of Dr. Cox will rejoice to know that the Lord is richly blessing his labors in this great church and fine city of eighty thousand which offers a great evangelistic opportunity. Dr. Cox is a very busy man. He does not only

attend to his pastoral duties fully but he is also editor and publisher of a weekly paper, the only denominational paper in West Virginia and also writes a weekly article in the daily paper. Here the Lord has a great preacher with a great passion for souls and a tireless worker.

There were a goodly number who joined the church for baptism and by letter. One of the great hours of the meeting was when over forty accepted Jesus as their personal Savior.

Joe Canzoneri

GREETINGS

Fervent greetings warm the heart
Driving coldness far away;
Practicing this noble art
Makes December sweet as May.

Gladsome greeting, cheerful tone,
Born of deep sincerity,
Will all glominess dethrone
Filling life with holy glee.

"Glad to see you!" warm handshake,
Smiles as sweet as fleur-de-lis
Dormant friendships will awake
Filling hearts with amity.

—Wm. James Robinson

Kansas City, Mo.

—BR—

"A man just called to see you."

"Was he tall or short?"

"Both. He was tall and he wanted to borrow five dollars."

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BAPTIST POLITY FOR PAST 100 YEARS

(Continued from last issue)
Problem of The Preacher

In the early days the preacher problem was two-fold; first, the country was new, sparsely settled, and many preachers were drifting in from various sections utter strangers to the settlers. Hence ample opportunity for wolves in sheep's clothing to enter in among the flock, which many times happened. The churches, and communities where there were no churches as yet, trusted them as a rule until their true worth was proven.

When one went wrong morally or doctrinally he was "silenced" or "unfrocked" his name and offense being published in the association minutes with the advice to all churches to take warning.

The other problem was that of support. The members of the churches were poor, and hard-working, especially those of the Baptist persuasion, and expected the preacher to be one of them, seeking them and not theirs. Consequently the minister was poorly paid, if at all, having to labor with his own hands to provide a living for himself and family. The churches misinterpreted that Scripture (Mark 13:11) where Jesus said, "Take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you at that hour, that speak ye; for it is not ye that speak, but the Holy Spirit." Hence, many a preacher, engrossed in the affairs of this world and losing his passion for lost souls, slackened his pace in the Master's calling and ceased to preach. He thus became a problem to the churches. One query from a church to the association ran: "How should a church act that has an ordained preacher among them, and who refuses to preach?" The answer: "We advise the church at..... to call help to assist them in their difficulties."

Evidently one Baptist preacher attempted to foist a written manuscript upon one congregation as it came to the association with this query: "Is it according to apostolic practice to read sermons instead of preaching them?" The answer was an emphatic "No."

Inadequate support of the ministry was a crying shame among the Baptist churches up to near the close of the last century, remedied then only after certain prominent laymen championed the cause of the pastors in churches, associations, and the Convention. It was in 1888 that a committee of laymen in the Old Mississippi Association strongly recommended "that the churches pay their pastor's salaries quarterly," "and that every member, by the help of God, carry his end of the stick, and not let his brother or sister carry it for him." It was reported that one pastor agreed to take provisions in lieu of cash, whereupon one brother member brought syrup. The pastor asked how much he should allow him for the syrup. The parishioner made answer: "It's 40c cash or 50c on trade. I'll let you have it at 50c."

In this same period Norvell Robertson, Jr., was requested by Pearl

River Association to deliver an address before that body a year hence on "Ministerial Support." He acceded to the request, and at the time appointed delivered a masterful address that was published far and wide and was largely responsible in crystalizing sentiment in favor of an adequate support of pastors. But it was with hesitancy and great trepidation that most eminent divine, greatly beloved and honored throughout our Baptist Zion, began his discourse. Here, in part, is how he introduced the subject: "It is now just forty years since my name was first enrolled in the list of delegates in this Association.... And this day I am called upon to perform the most unpleasant service that I have rendered to your body.... You expect me to be faithful, and I entreat you to be charitable. I must risk the consequences and be faithful; but to cut myself off from the love and cordial fellowship of my brethren would be more bitter than death. To be an offcast from the affections and confidences of the Lord's children, would make this world a dark wilderness to me; and yet it would not be so bad as to dole out my days under the inflictions of a guilty conscience.... The churches are suffering reproach, charged before the tribunal of public sentiment in the face of the world, with the most palpable injustice and dishonesty.... In view of this deplorable state of things in our beloved Zion, I cannot but grieve for the shame of my people; and it is this consideration that has impelled me to forego my own choice and attempt the present duty, and I feel like, in doing so, that I hazard interests that are dearer to me than my right hand; but I throw myself at your feet, and if you kill me, I will die a martyr, and not as a suicide."

The brethren of his association not only did not kill him for his frank and severe arraignment of them that day, but rather admired him the more for telling them their duty toward their pastors who had up to that time quietly borne uncomplainingly burdens for the cause dear to their hearts. This pronouncement of Norvell Robertson, Jr., emboldened others to speak out in favor of a more adequately supported ministry and gave such impetus that the beneficent effect is felt even to the present day.

Temperance and Prohibition

The Baptists of this State have taken their stand from early days against alcoholic liquors, urging temperance and sobriety for the masses of the people. Their earliest expression is this in 1832: "Resolved, That this Association do discountenance all traffic in spirituous liquors, beer, cider or bread, within such a distance of our meetings as to in any wise disturb our peace and worship, and do, therefore, earnestly request all persons to restrain from the same." And as early as 1888 when local option was being resorted to for its prevention they took an advance stand for complete prohibition of the manufacture and sale of the beverage. Hear what they say:

"We believe that the traffic in intoxicating liquors as a common

beverage is a crime in the sight of God, and is inimical to the true interests of individuals and destructive of the order and welfare of society, and ought therefore to be prohibited.

"We believe that it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the natural resources, to corrupt the social habits and to destroy the health and lives of the people; and that no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle...."

"We think it very inconsistent, at least, for a church member to arraign, or vote for the exclusion of a brother on the grounds of drunkenness when he, by his own vote and influence, has laid the temptation before him."

(Continued next issue)

—BR—
AS LITTLE CHILDREN
Mrs. P. D. Sullivan, Student
Baptist Bible Institute, New Orleans

We had been going on this assignment from time to time and it seemed that we were not accomplishing very much. This Wednesday night my heart was specially burdened for the many children who came from time to time to hear the Bible stories which I had been centering about the mighty works of Jesus.

One little girl about twelve or thirteen years of age was always among the crowd, listening very closely to everything. She came to me and told me about how she did in her services at the Catholic church. She explained what a sin it was to drop the piece of bread, how the priest had to use his two fingers to pick it up, then how the priest would pray to God for their sins. I tried to explain to her that we did not have to go to a priest, but had the same right to go to God and tell him of our sins, as the priest did. She was very much interested and I tried to show her our need of the Saviour. She could not quite grasp the idea, for it was her first message about the Saviour.

The next Wednesday night she was there with her little baby brother whom she always had with her. I made her a special object of prayer that night as the sermon was being delivered. The sermon was a warning that I felt she could not fail to feel and understand. After

REFRESHING RELIEF WHEN
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For constipation and the sluggish, bad feeling it causes, take a dose or two of old reliable Black-Draught! What a relief! What a fresh sparkle to the eyes, keen zest for work or a lively good time!

Remember, Black-Draught is a purely vegetable product of Nature—clean plant leaves and roots, finely ground, not so very different when you come to think about it, from the vegetables you eat at every meal.

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the sermon the invitation hymn was given. At first she seemed to give no response at all, but very soon her expression changed. The Holy Spirit was moving her to a definite decision. She came forward with her face all aglow and accepted Jesus as her personal Saviour.

At the end of the services I went directly to her to tell her how happy I was that she had settled the question. She told me she had been reading the Gospels we gave her and had learned that she was a sinner, lost and without God, and no hope in the world. She had no one to whom she could go for help, for the religion her people had taught her was no help to her. As soon as she had heard the singing she had come expecting to hear some stories but we did not tell the stories first. We waited until after the service, so she heard the gospel message and it made her realize more fully that Jesus was the only one who could give her peace and comfort. Now she was so happy with nothing to fear, and instead there was joy and comfort which she had never experienced before. As she was leaving she asked that we pray for her as she tried to lead her family and neighbors to know of the saving power of Jesus.

—BR—
 Willie was dejectedly walking home from school, and his woe-begone appearance attracted the attention of an old lady.

"What is troubling you, my little man?" she asked.

"Dyspepsia and rheumatism," replied Willie.

"Why, that's absurd," remarked the lady. "How can that be?"

"Teacher kept me in after school because I couldn't spell them," was Willie's dismal answer.—Ex.

COUGHING TEARS YOUR THROAT

MILLIONS USE PERTUSSIN FOR QUICK RELIEF

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Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

YES, SIR, IT WORKS!

The Story of a Pastor's Experience
With a Hold-up Man
By Alvin G. Hause, Pastor
Bales Baptist Church
Kansas City, Mo.

I am sure that we will all agree that the world has never taken Jesus Christ seriously nor His divine teachings practically. Not only has not the world done so, neither have His followers. I have believed this for many years and now I am convinced of the fact. And the experience I had just one week ago tonight has convinced me that if we Christians would really put into practice the teachings of Jesus this old world would change rapidly and materially.

One day Jesus said: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven." I tried this the other night with the following result.

Coming home late at night from the monthly deacons' meeting I was halted by a freight train half way home from the church and my residence. Two cars were ahead of me and none were behind me. I was waiting, thinking about the work of the church and the Kingdom when I was aware suddenly that someone was opening the front door of my car and was slipping in beside me. I looked up and saw a young man by the side of me with hard eyes and an evil face with a revolver in his hand which he pressed to my side and softly but sternly said: "Back up; keep still; turn around and drive south." I looked at him for a minute thinking it must be a dream when he again said: "Do as I say. Back up, turn around and drive south." I slowly backed up, turned around and drove south down in the bottoms along the Blue River where there were no houses and no protection. I looked at the young man by my side. He was a young man and not a bad looking young fellow but with eyes like a criminal and a voice surly and biting. I began to talk to him. I said: "My boy, you are on the wrong track. You do not want to do this. I am a minister and I am sure there is nothing I have that you want unless it is my message. You may not want that but you need it." He snapped back: "Shut up. Keep quiet. Do as I say. I am not doing this because I want to but because I have to." I began to preach to him then, telling him about what the Bible says and about the law of life, that "what a man sows that shall he also reap." Several times he tried to stop my talking but if I ever did preach a good sermon I did it that night with a gun pressed to my side. Finally we got to a forsaken spot and he commanded: "Stop." I stopped and when I did so I thought of my wife and four children, my church and my work. I really thought I would be shot, pushed out of the car, and left dead in the road. He said very slowly: "Now, get OUT!" I prayed to my Lord and then said, just as slowly as he did: "No, I am not going to get out, my friend. This car

belongs to the Lord. It has been dedicated to His service. I have told you that I am willing to help you. Give you money, food, and a chance to make good. I will do anything within my power to help you, but I am not going to give you this car." He looked at me and again said: "Get out. I want this car." Again I said: "No, I am not going to get out. I will help you in any way I can but I am not going to get out." I could see that he was weakening. I could see in his eyes indecision. I expected any minute that a bullet would pierce my side but I felt led by the Holy Spirit to do what I was doing and was as calm as I am right now as I write this account. Finally, he said: "Turn around." I turned the car around and then he said: "Drive to Blue Ridge Boulevard and to the school house on top of the hill." I thought surely that we would meet a henchman there but I drove rapidly east and talked to the young man about Christ and salvation as we drove along. He said: "It's no use, Preacher, I am too far gone."

While we drove along in the night and while that revolver was pointed at my side I preached to this young criminal. I told him that if he would let me drive home to my family and go on about my work I would give him some money that I had saved for taxes. He said: "How do I know that I can trust you? How do I know but that you will call the police?" I assured him that I would not call the police, that I wanted to give him a chance to make good and that he could trust me. We were now within a few blocks of my home. Finally he said, still with the gun pointed at my side: "All right, drive home. I will go in the house with you. I trust you." We drove towards my home and when we came within sight I breathed a sigh of relief as I saw all the lights out and knew that the family was in bed asleep. We drove in the garage. He allowed me to lock the car, the garage, and then he followed me up the back walk in the dark still with the revolver now pointed at my back. I unlocked the back door, turned on the kitchen light and looked at my young friend. He was not a bad looking youth. He wore no overcoat, no hat, he was clean and his black curly hair was well dressed. I said to him: "Now, I will go upstairs and get you the money. You sit down there and wait for me." "All right," he replied, "I trust you, Sir." I went upstairs and came back down to the kitchen and handed him a twenty dollar bill. He looked at me, placed his revolver in his coat pocket and said: "Now, I want you to take me back to the city." "No," I said, "My friend, I will not do that. The bus runs right here by the side of the house and here is a token. That will take you back to the city." I handed him the token. Then I said: "But, will you not kneel down here and let me pray with you before you leave?" He shook his head. I then reached within my pocket and took out my calling card case and handed him my card and said: "Well, if you will not let me help you now, the time may come when you will need a friend. Take my card and if at any time you ever need help call upon me."

He looked as if I had struck him in the face. He almost wilted. He started to give me back the twenty dollar bill, I think, but I said: "No, you take it. Buy you an overcoat with it. You need it more than I do. But you need something more than money, you need the Lord as Saviour, Helper, and Friend. Please let me pray with you." Again he shook his head and said weakly: "I am too far gone." He started to open the door and leave. I stuck out my hand. He placed his hand in mine and I said: "My boy, God bless you. I will be praying for you constantly." He looked at me and I think I saw a tear in those cool, steel-gray eyes, and he said, and I shall never forget those words: "Preacher, the only thing that saved your life tonight was that you are a minister." He hesitated as if he would say more and then said: "You are a good man." Swiftly he opened the door and disappeared in the night as mysteriously as he appeared an hour before.

"You are a good man." "You are a good man." Yes, those words have been ringing in my ears for a solid week. I had done only what Jesus said for one of His disciples to do. I had tried to "love my enemy." And love worked, as it always works. Love had conquered where I am sure nothing else would have conquered. Truly, "love never faileth." "But now abideth faith, hope, love, these three; and the greatest of these is love."

Something tells me that I will hear from this young man some day. I told this story before a large congregation in my own church last Sunday morning and twelve souls were won to Christ by the simple telling of it. I wonder if I won that young man to Christ? Join me in praying that the Holy Spirit will take the words spoken during the night a week ago and win this young man, for whom the Saviour died to the abundant life and to eternal life. "Love suffereth long, and is kind."—Would that the nations of the world would try it. Yes, sir, it works.—Word and Way.

WANTED—One of the needs of our missions in Cuba that I observed during my recent trip to that mission field, is more musical instruments, an organ or piano. Especially one place in Havana where we have a mission is a musical instrument needed. In event your church has discarded a good organ or piano, or some individual has one that he might donate to the mission work in Cuba, please communicate with me at once.—Clarence Palmer, Renzi, Miss.

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MRS. MIRIAM STEELE

Mrs. Steele died at the home of her son, Mr. X. O. Steele of Magee Sunday morning, Jan. 3, 1937, where she had made her home for some years. She was born in Scott County in 1861. Her father was a Confederate soldier, who died in the service, and her mother then made their home with her grandfather. The struggles of her young life developed strength, fortitude and patience. She was converted and joined Union Church in 1877, and was a faithful Christian through all the years. Ambitious for her children, after her husband's death she moved to Clinton to give them the best opportunities in her power. One daughter passed away many years ago. Three daughters and two sons survive her. The funeral service was held at Magee Church, conducted by Pastor G. O. Parker, assisted by Rev. L. W. Ferrell. Friends gathered to show great respect to her memory. The body was taken to Harpersville for burial in the family lot. She rests from her toils and her works do follow her. P. I. Lipsey

S. S. ATTENDANCE JAN. 2, 1937

Jackson, First Church	756
Jackson, Calvary	167
Jackson, Griffith Memorial	589
Jackson, Davis Memorial	172
Jackson, Parkway	200
Jackson, Northside	111
Laurel, First	445
Laurel, West	462
Laurel, Wausau	50
Laurel, Second Avenue	284
Springfield, (Scott County)	152

B. T. U. ATTENDANCE JAN. 3

Jackson, First	105
Jackson, Calvary	167
Jackson, Davis Memorial	86
Jackson, Parkway	70
Jackson, Northside	38
Laurel, West	196
Springfield (Scott County)	50

Number Two

"Let me see," said the minister who was filling out the marriage certificate and was uncertain as to the date, "this is the fifth, isn't it?" "No, sir," returned the bride indignantly, "this is only my second."

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